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MEMOIR OF THE REV. DANIEL WILLIAMS, OF FAIRFORD.

BY THE REV. JENKIN THOMAS.

It has frequently been remarked that biography has usually selected, as the subjects of its memoirs, the lives of heroes and statesmen, who by their great achievements and brilliant talents have raised or adorned their country, in preference to the milder, though more useful virtues of the wise and the pious. This will probably be the case as long as the majority of readers are attracted by what is splendid in character and daring in action, rather than by the less glaring acquisitions of knowledge and religion. This, however, is no reason why we should not endeavour to perpetuate the memories and to preserve the lineaments of those holy and excellent men, whose place is less ambitious and whose merits are more unpretending, but whose virtues on that very account are the more easily emulated. In fact, we generally find it more useful to have displayed before us the merits of a more approachable elevation; to have our eyes directed towards heights of excellence the ascent to which may seem a less hopeless task. There is no character more truly valuable than that of a pious, laborious, and successful minister, who by his doctrine, precept, and example—

“Allures to brighter worlds, and leads the way.”

Such was the Rev. D. Williams, who was for forty-six years the respected pastor of the baptist church at Fairford, Gloucestershire; and who, on the 18th of August, terminated his mortal career at the house of his son-in-law, Mr. Henry

Gamble, at Hackney, in the eighty-second year of his age.

It is exceedingly difficult to decipher some characters. There is so much to admire, and so much to reprobate; so much to reverence, and so much to lament; so much wisdom and so much prejudice, that their image seems almost as the antitype of that in Nebuchadnezzar's dream, of which the head was of fine gold and the feet of clay. Such was not the character of our departed friend. There was nothing dubious or equivocal in his religion. It was decided, influential, and eminent. Though not of the first magnitude, he was emphatically a light in the world, and he shone with unsullied brightness through an oft-obstructed and protracted course.

The worthy subject of this brief memoir was born at Carmarthen in the year 1759. From the scanty and fragmentary information which can be collected at this distance of time, it appears that he was generally regarded as a moral youth, and distinguished by his obedience to his parents, which, even in the absence of true piety, form amiable traits in the character of young people. At an early age his mind was impressed with the importance of religious truths; but the salutary impressions made at that tender age were rendered more effective and decided in their character, about the eighteenth or nineteenth year of his age, when he publicly avowed his attachment to the Saviour of men and the Head of the church, by submitting to the ordinance of baptism, and conse-

quently entering into the full privilege of church-fellowship, under the pastoral care of the Rev. Reece Jones, out of whose church he was called to the public ministry. In his twentieth year he commenced his academic career at Bristol, when the valuable institution of our denomination in that city was under the superintendence of the Rev. Hugh Evans, and his son Caleb, who afterwards became celebrated as Dr. Caleb Evans. When he entered the academy he could not speak a word of English, which rendered his studies more laborious. Some of his contemporaries and fellow-students were Robert Hall, Isaiah Birt, Thomas Langdon, Joseph Stennet, and Kinghorn.

After the termination of his collegiate course in Bristol, he supplied a variety of destitute churches, and received invitations to the pastoral office from Preston in Lancashire, and Folkstone in Kent. During the period of his ministration at the last-mentioned place, he was strongly urged to accept a pressing and unanimous invitation from the church at Unicorn-yard, London. With this request he complied, and for six or seven years he laboured in that department of the evangelical field, with much comfort to himself, and no small advantage to the spiritual well-being of those over whom he presided.

In the year 1785 he was united in marriage to Sarah, third daughter of John and Sarah Peeters, whom God was pleased to spare to him, as the affectionate and faithful partner of his joys and sorrows, till within a few years of his own death. She was in every respect a "help meet for him," during his long and occasionally severe pilgrimage. From personal knowledge, and without the fear of contradiction, the writer of these remarks could say much of her undeviating prudence, of the tenderness of her sensibilities, of the fervour and elevation of her piety, and of her conjugal and maternal affection. Five of their children still survive to bear their testimony to the worth of their parents, and to deplore in the bitterness of bereaved affection the loss they have sustained, and to follow them through faith and patience to the world of eternal rest. One of the sons, who bore the name of his father, was for many years the pastor of the church at Kingston, Lisle, and Farringdon in Berkshire; but he finished his course long before his venerable pa-

rent, and now they are mingling their praises before the throne of God.

It was not until the year 1793 that Mr. Williams visited Fairford, where the church had long been destitute of a settled regular ministry. There appears to have been a mutual and strong attachment between him and the people of Unicorn-yard; but as the church was not prosperous, though peaceable, he deemed it his duty, after mature deliberation and fervent prayer, to sacrifice his personal feelings, and to follow what he considered to be the leadings of providence, by accepting the invitation to Fairford. For a quarter of a century his ministerial efforts at Fairford were greatly blessed of God; the hearts of the people were made glad, when their "eyes beheld their teacher." The church and congregation were increased by fresh accessions; peace and prosperity were within their gates. During our friend's pastorate two branch churches emanated from Fairford; we refer to Lechlade and Delington, which now have their respective pastors, and are evidently favoured with the approving smile of Him who is "Head over all things to the church." It is with extreme regret we are compelled to add, that during the last few years of Mr. Williams' residence at Fairford, his sensitive mind and feelings were painfully tried by a variety of adverse circumstances, but more especially by the unholy dissensions which he was necessarily called upon to witness, and the consequent acrimonious feelings which were unhappily elicited in the church and congregation. On this very distressing part of the subject I will not enlarge; I will simply express my devout wishes and prayers, that peace and good-will may be speedily restored, and that showers of blessings may yet descend on this once favoured and still interesting portion of the heritage of God. The prevailing constitutional temperament of Mr. Williams' mind was of a sedate and pensive character, and when exposed to trials or environed by difficulties, his imagination would be occasionally employed in throwing additional shades over the future scenes of life. It may therefore be easily supposed, that such a mind was but ill-adapted to act its part on the arena of strife and contention. Notwithstanding the perplexities and severe trials through which this good man was called to pass towards the close

of life, we may venture to affirm, without exposing ourselves to the charge of undue partiality, that seldom has a Christian quitted the world with a reputation more unblemished, or with a character more unsullied by the breath of slander.

In all his relative, social, and domestic duties, he was truly exemplary; and in the intercourse of life his regard to moral decorum almost bordered on punctiliousness. He was distinguished in an almost unequalled degree by the unvarying temperate regularity of his living, by scrupulous punctuality to all engagements, and by the most unbending integrity of character. His religion was not only real, but eminent; perfectly free from duplicity or dissimulation, he was "an Israelite indeed, in whom there was no guile." His religious profession was of a character equally unobtrusive and uncompromising; he would not on every occasion throw "pearls before swine;" but if it became necessary to defend his principles, he would do so with a sincerity and earnestness that evinced a mind fully acquainted with the great truths of religion, and with a spirit "not ashamed of the gospel of Christ."

Uniting in an eminent degree personal religion with official ministration, it may be truly said, "that he served God in the gospel of his Son." He adhered with exemplary constancy to the apostolic determination, "not to know any thing amongst men save Jesus Christ and him crucified;" not that he dwelt with unvarying sameness of repetition on one topic, but in all the variety of subjects which his ministry embraced, the doctrine of salvation by free and unmerited grace was closely interwoven with the whole texture of his discourses. His sermons were all composed, and they were judicious, well-arranged, and evangelical. He was not in the strict sense of the term a popular preacher; he was deficient in originality of conception and illustration; he was incapable of any soaring flights of imagination; and, as his manner of delivery, and the tones of his voice, during the latter period of life, were not of the attractive kind, owing to a nervous affection, he could not forcibly engage the attention of the audience,

or produce those powerful impressions which we all desire, but which few of us can accomplish. He was a moderate Calvinist, but a firm nonconformist, and fully alive to the great and solemn questions which are now heaving the world to and fro as with all the force of a newly inspired animation.

Four and twenty years have passed away since the writer became acquainted with the subject of this memoir, which at the request of the family of his departed friend he now submits to the attention of the readers of your much improved Magazine. He cannot conclude his hurried production without observing that the removal of such eminent Christians is a loss, not only to the church of God, but to the world at large. Every Christian, in proportion as he exemplifies and illustrates his principles, is a benefactor to the human race, and his withdrawal from the scene of beneficial exertion is a diminution of the numerical amount of those benign and salutary agencies, which are constantly operating in opposition and contrariety to the malignant and pernicious influence of vice and misery. The loss to which we have alluded can only be felt in its full force and intensity in the circle of private friendship and relationship. With what fond and affectionate regret will the surviving children of the deceased recur to the recollection of scenes in which the exercise of mutual esteem and confidence were sweetened and rewarded by the communication of mutual pleasure and improvement. Often will each of them sigh in bitter anguish, and say, "Oh that I were as in months past! Lover and friend hast thou put far from me, and mine acquaintance into darkness."

One grand source of alleviation still remains. Escaped from the snares and the troubles of life, our good and pious friend has entered that peaceful region where sorrows and separation are alike unknown; having weathered the storms and survived the perils of the tempestuous ocean of life, his bark is at length safely moored in the haven of peace and joy. "Let me die the death of the righteous, and let my last end be like his."

Cheltenham, Sept. 3, 1841.

THE SECRET OF THE FEW AND FEEBLE RESULTS ARISING FROM THE MINISTRY OF THE GOSPEL.

BY THE REV. J. PULSFORD.

THE preaching of Christ is called the power of God and the wisdom of God. But is it not a fact that this instrument effects comparatively little? The minister who uses this divine instrument is sometimes sorely tempted, and at other times all but broken-hearted, on account of its inefficacy. But, does it afflict the people? Do they lay the matter to heart? We fear the generality of them wonder little, and grieve less, at the creeping and impotent progress of the gospel. They ask little; they expect little; and what wonder that they receive little? If one now and then be converted, they are well pleased, and imagine that their church is in a satisfactory state. But how can they make out this tardy advance of the church to be a declaration that the arm of Omnipotence is made bare among them? Surely, if the power and wisdom of God were in vital alliance with the ministry, it would achieve greater things than our churches generally are able to report. Yes, the general effects of the ministry demand the acknowledgment that the gospel is commonly preached "in word only;" and not "in demonstration of the Spirit and of power."

Now, can it be said of the generality of church-members, that they *wish* the ministry to be *mightily* efficient? And, except it be mightily efficient, what demonstration has the infidel that it is the wisdom of God or the power of God? But how dare we to doubt that the members of our churches are anxious to see the demonstrations of Omnipotence in connexion with the ministry? Two other questions will furnish the reply. Have not all the churches regular services for the known purpose of beseeching God to show the world that the preaching of his word is the vehicle in which *his* power moves, and by which it operates upon the unredeemed thousands around us? And do the majority of our Lord's people present themselves before him on these occasions? Let our too often desolate, lukewarm, nominal prayer-meetings answer.

But if the people of God were inspired by a stirring desire that the gospel might

become greatly prevalent in the conversion of souls, would they not be found at the prayer-meeting, invoking the *All-mighty* Spirit to add his converting energy to the word preached?

The anxiety that men may be saved from an eternal hell can neither be general nor strong in our churches. If it were general it would be seen by a general attendance at our prayer-meetings; if it were strong it would be known by the fervency and importunity of the supplications.

All Christians believe that the unconverted with whom they sit in our chapels will in a little time be lifting up their eyes in torments, unless the ministry become the power of God to their salvation; and they believe that the Spirit of God is able to bring every one of them to the feet of Christ; and they believe that Christ is as willing as he is able to redeem them: and yet most Christians turn their backs on that very meeting, the design of which is to implore the soul-converting agency of the Eternal Spirit.

Great God! do the neglecters of the prayer-meeting show thee the sincerity of their professed concern for thy glory? What a loud cry do our prayer-meetings send up to heaven against our churches! They say, that God's professed witnesses care not for the triumphs of infidelity! nor for the enormities of vice! nor for the multitudes around them who are pressing into eternity unpardoned!

Instead of the gospel being mighty to the pulling down of the strong holds of Satan, everywhere, in the very face of the gospel, Satan is extending his kingdom, and strengthening his bulwarks. And yet the people of the true and living God are lukewarm; and (by neglecting it) pour contempt on the house of God, when it is "the house of prayer," as though they had nothing to bewail and nothing to implore.

Oh that a mighty, much-needed movement could be awakened in our churches! Oh, that they would repulse, and reflect upon, the recorded wonders of prayer! Oh that they would bring about new things in the land!—

crowded prayer-meetings ; full of fervour, asking great things, and full of faith, expecting great things ! " It is high time to awake out of sleep : " " it is time to seek the Lord, " till he send down in great measure his quickening influence.

Would it not be a wise and memorable thing, if all our churches would re-

solve to set apart a week for especial prayer, say an early morning and an evening prayer-meeting ?

I should suggest, as the grand burden of the prayers throughout the week, that each individual church implore, that she may gather into her bosom *an unparalleled harvest of souls THIS WINTER.*

Southampton.

A CHARACTERISTIC SKETCH.

" There is that maketh himself rich, yet hath nothing. "

THIS proverb admits of diversified illustration ; but I never read it without thinking of its striking applicability to an acquaintance of mine, a professor of religion in the town of X. I shall here call him UNIUS, and not without sufficient reason, as will presently appear.

Unius has seen the sun of about sixty-eight summers ; has a grave and solemn mien ; his eyes on the ground ; his countenance apprehensive, careworn, with a peculiar paleness, fixedness, and extension of length, indicating sleepless thoughtfulness on one subject—thoughtfulness undiverted, unilluminated, uncheered, by any intermingling of the benevolent and expansive sympathies.

At his baptism, forty years ago, he was a young man of diligent habits, reserved temperament, and uniform imperturbability. He was in possession of property enough to render him unfettered in his movements by pecuniary obligation to others ; and estimating at their full value the advantages accruing to him from this position, he has endeavoured from that time to the present to entrench and fortify it. He has eagerly caught at successive opportunities of gain, and practised rigid economy in every department of his affairs ; so that his capital has annually swelled, until the interest of it much exceeds his expenditure. An additional codicil is not unfrequently required to his will ; and he has no small trouble with his multiplying bonds, mortgages, and other investments of his surplusages. Himself and wife (children he has none, nor ever had) live in connubial peace ; are alike members of the church ; have similar predilections ; and, with unusual solici-

tude, minister to each other's solace and quietude, in periods of bodily affliction or mental agitation. Not intending to bring Mrs. Unius into the narrative, I shall make no further observation in reference to her, although I believe much of her husband's affluence, and certainly much of what peacefulness of conscience he has, may be attributed to her unremitting and endearing attentions.

I go on to remark, that Unius is a pattern of respectful behaviour to ministers and all good men, yielding deliberate salutations, even to the poorest, in the public streets. Nor would I unjustly insinuate, that this distinguished, yet barren condescension, has any thing studiously sinister in it. His subscriptions to philanthropic and evangelical objects are judiciously entered upon and punctually paid ; and he has never yet been accused of supporting undeserving cases, or of increasing his ordinary contributions, under the influence of excited feelings, apart from a conscientious conviction of duty. In the private reading of the scriptures he is, if not exemplary, yet not so criminally neglectful as many professors are. He is admirably familiar with the book of Proverbs, which he is accustomed to extol as the best vademecum of prudential counsels, in fact, a perfect body of practical theology. Hence, I am sure of gaining his attention to these remarks, because they are introduced with one of the precious gems of the wise man. I do not apprehend, however, that he regards my motto as one of the most attractive of those scintillations of Solomon's genius and piety, since I have at no time in our frequent intercourse happened to hear him quote

it. There are two topics which form the staple of his daily conversation: one is, the heedlessness of ministers, and other religious functionaries, in not caring more to make suitable provision for their families, in the event of their decease; thus leaving them either to the multifarious evils of poverty, or to the charities of "a Christian public, already groaning under the accumulated claims (not to say exactions) made upon it;" and then the climax is reached by a reference to Prov. vi. 7, 8, "where Solomon, under the guidance of the Holy Spirit, adduces the example of the little ant to shame such persons into foresight and providence." His other standing topic is the unhappy restlessness, and propensity to adopt new theories of doctrine and new modes of action, which characterize the present age; and he adds with stately emphasis, "Meddle not with them that are given to change." It would astonish my reader were I to relate the diversified applications which Unius has made of this "incomparable admonition." He was prompted by it years ago to stereotype his not over-numerous gratuities. Forty years he has been a subscriber to our foreign mission, and he has blessed the society with forty annual guineas, although when he gave the first he might have an income of £100 per annum, whereas when he gave the last his income could not have fallen short of £1000. Perhaps, gentle reader, you are thinking it is high time for him to advance from the twenty-fourth of Proverbs to the sixteenth of Corinthians, and begin to give "as God hath prospered" him; or that he would do well to try the virtue of our Lord's proverb, "It is more blessed to give than to receive." I am of this opinion, too, especially as he has found little happiness in his past course of procedure; indeed it has yielded him only apples of Sodom. He has made himself rich, but has nothing. His gold and silver are cankered, and the rust of them eats his flesh, as it were fire. He has enshrined the vouchers of his wealth, and in the consecrated apartment he officiates alone, with a Fakir-like constancy and painfulness; yet this wretched exercise almost circumscribes his pleasurable emotions. The engagements of religion, whether in the closet, or family, or public sanctuary, can hardly be numbered among his enjoyments, as they often, and very grievously, disturb his mental tempera-

ture. For example, in reading the Bible he occasionally comes in contact with a passage which no ingenuity can parry, and then he closes the book, with a "two-edged sword" driven through his heart. In like manner, the worship of "the great congregation" is sometimes lacerating to his feelings. The sermon may contain a biting sentence or two, or possibly the hymn sung may fall like boiling lead into his ears. He has writhed, so as not to escape notice, under a spirited cantation of—

"And must I part with all I have,
My dearest Lord, for thee?
It is but right, since thou hast done
Much more than this for me!"

Nor does he share in the sweets of social converse. His religion, or his parsimony, keeps him from closely associating with men of the world; and with pious men he has nothing to talk about, after he has finished his ordinary ill-humoured harangue. He is sure to cut short any observations that may be introduced relating to our benevolent institutions, because he sees in that direction only an empty exchequer gaping at him. To start such topics acts on him like a touch of Ithuriel's spear; it alarms and irritates the bad Æon that possesses him. Saul was not more terrified at the ghostly appearance of Samuel, than Unius is at the following collocation of harmless words, *One of the chief hindrances to the universal diffusion of the gospel is the niggardliness of professors.* I believe, notwithstanding, that he has a secret conviction of the truth of the statement, or why should he be so agitated on being confronted with it?

Now an individual—an avowed Christian!—whose happiness is exposed to assault from such quarters; who must force a lethargy of the intellect, and a congelation of the passions, in order to be at ease; who has no cordial friendships, nor any of the fragrant incense of gratitude; who stands in fear of his Bible, his minister, and the sweet psalmody of God's house; who is haunted by ghosts of poor, emaciated, workless fellow-believers, orphanized children, and of perishing heathen, whose groans and tears he has disregarded; who has no generous and sympathetic interest in the wide-spread labours and triumphs of missionary enterprise; who, in one word, exists only to hoard away the means of ameliorating human misery, and facili-

tating the glory of the millennium;—such a Christian professor may be as rich as Cræsus, or Crassus, but he is either “past feeling,” or ineffably miserable; he is “rich, but has nothing.” The hope that enters into the vital element of religion is in his case robbed of its buoyancy and radiance; it is entombed under a rude mass of earthly incrustations. Heaven and earth frown upon the selfish delinquent. Jehovah has a fierce controversy with him, on the sharp angles of which he is tossed about perpetually. The records of history; the anticipations of prophecy; the woes of perished and perishing millions; the prayers and beseechings of God’s ministers and churches; all converge to deepen the blackness of his infamy.

Such are the present character and position of Unius. But I hear, further, that he intends to confer perpetuity on

his appalling indifference to the claims of the Saviour and a ruined world, by leaving his wealth to thankless, remotely allied, and irreligious heirs, instead of devising it to our missionary or collegiate institutions, languishing and crippled in their beneficent operations from inadequate funds. Thus he is resolved, not simply to hide his Lord’s money in the earth during his own tenure; but, if possible, to deposit it under a tumulus the church shall never open, or, rather, to cast it into the treasury of the church’s foes, to forge instruments for battering her towers, and escalating her walls. Having deliberately ratified this “last act and deed” of his stewardship, he will pass to the tribunal of Christ, and listen to the irreversible award. Let him read Matt. xxv. and judge what it will be.

W. B.

INCIDENTS IN THE LIFE OF THE LATE REV. JOHN CAMPBELL OF KINGSLAND.

A FEW years before his death, Mr. Campbell addressed to Sir Walter Scott the following characteristic letter.

“I think it will be natural for you to ask, in reading some of the many letters that must be written to you, What right has this man to address a letter to me? To make the way clear for admission to mine, I shall state circumstances which have encouraged me to expect a hearing.

“1. I am an old schoolfellow of yours. I was in Nicoll’s class at the same time that you were, at the High School. Though I have never seen you or your brother since leaving that initiatory seminary, yet, were I painter of portraits, I am confident I could draw a correct likeness of you both.

“2. I sat under the invaluable ministry of Dr. Erskine, in the pew of George Grindlay, leather merchant, West Bow, which was only a few seats from your father’s pew, and saw you regularly attending there; and I can trace the effects of it in various of your publications, from the *patness* with which you quote many scripture phrases. When I meet with them I say, ‘There is the fruit of Dr. Erskine’s labours!’

“3. I was intimate with relations of yours—the Miss Scotts, at one time resident at Laswade, who used to lodge at our house, back of the meadows, when they came to visit your father.

“4. I have had the pleasure of frequently conversing with your father, especially about the time that Tom Paine was poisoning the minds of our countrymen, in convincing them that they were miserable; a thing of which they were ignorant till he made the discovery to them. Hundreds of publications did your father purchase and send to different parts of the country, to convince the people that Tom Paine was in the wrong.

“But you ask, Pray who are you? I am John Campbell, of whom I dare say you have never heard. I have gone twice out to Southern Africa for a society here. The first time I ascended up 1000 miles from the Cape of Good Hope; the second time, I went 1300; and have been twenty-four years minister of Kingsland chapel, near London.

“I do not say, Forgive me for the length of the introduction; for it has surely taken me more trouble to write

than you to read. Now, my dear Sir, the object that I have in view in addressing you is your own and the public benefit. You have got prodigious talents, and also the ear of the public to an extent few have ever had. These talents, of course, you have from the God of heaven; and must know it, from the advantages you had in your youthful days. I think you might use them to better purposes than I have observed you to do. You might interweave with your publications more of the important truths of the gospel, of which you are not ignorant, and in a way likely to be useful. I suppose you will say, That would blast my publications among the higher circles. You are, I think, mistaken if you think so. There are more serious thoughts about eternity among many of the great now than perhaps even Sir Walter Scott is aware of; and more of wholesome Bible-truth is current among the higher circles in the present day than many are aware. I know from indubitable information, that most serious inquiries are made regarding these infinitely important concerns, among very prominent characters in the political circles. Men of eminence are not so brutish as they used to be, to put off thoughts of an unending state till they get into it; which you will allow must be the perfection of ignorance and folly. I trust that in the retirement and stillness of Abbotsford you think more seriously, my dear Sir, than you make known to all the world. Your constant allusion to, or making use of scripture terms, has led me to hope so. You have got, sir, to the pinnacle of fame in this passing world; which I dare say you feel to be a *poor* thing, unable to cure either a head or a heart-ache. I think, could you turn your fine talents more to the honour of God and the immortal interests of mankind, you would not only *amuse* but benefit the world.

"If my hints are considered intrusions, I hope you will forgive me on the score of good intentions. They cannot do you any harm. I stand up for you as a quondam schoolfellow. Though I have been long from Auld Reekie, with all her faults, I love no place in the world with the same kind of affection. To come in sight of Arthur's Seat would make me leap a yard high at any time. I cannot tell you the reverence with which I looked to Blackford Hill, when last in Edinburgh, where I used when a

boy on Saturday afternoons to seek for birds' nests. Sir, you know well that you look to no spot in the world, 'with the same eyes,' as we say in the north, as where you spent your boyhood."

In one of his letters to Mr. Philip of Maberly chapel, he says, "I remember sailing to London in a Leith trader many years ago, long before the existence of steam-packets, when it would be often more than a week after their published day of sailing before they actually set off: they waited for more goods to carry to London. Their dining-cabin was surrounded by tiers of beds, capable of accommodating a dozen of persons. A lamp hung in the middle of the cabin, which gave light to all.

"I remember one night, about two in the morning, an alarming occurrence taking place, by a young gentleman, in his sleep, rushing from his bed to the middle [of the cabin, and, pointing to the floor, called out, with a loud voice, 'There's the blood! there's the blood! yes, there's the blood!'] on which some of us rose, and found he was asleep, and awoke him, and got him back to his bed. In the morning we requested a sprightly young gentleman, whom we observed had got intimate with him after their meeting on board, to see if he could find out the cause of his thus dreaming. In the evening he told us that the gentleman who had so disturbed us in the night-time was an officer in the army, and on his way to join his regiment in Sicily; that some time ago he had shot a brother-officer in a duel, and that ever since he had been disturbed in his rest in the night-time, and appeared downcast even when perfectly awake. He said it was his custom every night to fasten his leg to the bed-post, or to any thing to which he could tie it, to prevent his getting out of bed; 'But I found,' said he, 'nothing of the kind in these ship-beds.' What a striking resemblance was the state of this young murderer's mind to that of the first murderer, Cain, who immediately became a coward, afraid to move from his accustomed home, lest every stranger he met should endeavour to slay him! It is very remarkable that the same miserable state of mind attends the murderer even among uncivilized nations, where God is unknown, and where they are not aware of their possessing a soul, and are ignorant of a judgment to come."

In reference to his early ministerial addresses, Mr. Campbell says, "A public speaker, especially if he has some warmth of zeal, is not sensible of the time he has spoken, especially when he is a young speaker; being conscious of this, I had for some time a friend behind me, who was to *pull my coat* when I had reached the ordinary length of a discourse. I know not but some of our public meetings would be benefited by having an officer of this kind to regulate the length of our speeches."

Mr. Campbell's biographer remarks that "he could not take the lead, as he did, in new schemes of doing good, without incurring censure. Calumny, however, never dared to breathe upon him. Nothing but his *preaching* to prisoners and the poor gave offence; and that did shock some orderly presbyterians not a little. One stickler for holy orders prayed so for his mouth to be stopped, that an apprentice could not resist laughter. The lad was turned off, for impiety. This grieved his parents and minister, who had a high opinion of him. They upbraided him for irreverence at family prayer, in his master's house. 'Hoo could I but laugh,' he said, 'when master prayed every sabbath morning, that a red hot poker might be stuck into Johnny Campbell's throat that day, if he presumed to minister in word or doctrine?'"

The following is his account of the origin of his useful work entitled "Worlds Displayed." He says, "The only religious book for children I ever saw when a boy, was Janeway's *Token for Children*, published about a hundred years before; containing some sayings of very young children when they were dying. I had a young cousin committed to my care; she was about nine or ten years of age, and I was anxious to have her attention directed to the truths of God. I put Janeway into her hands, which she read. She told me afterwards that the impression of it left upon her mind was, that it made her afraid she should become *good*; for she thought, from it, that all good children died. I then fell in with a very pious address to children, of eighteen pages of small print, without one break in it. Though it was very serious and pious, I feared children would not have patience to read it. However, I was determined to make a fair experi-

ment upon Mary Campbell. One day, after dinner, I laid down my desk upon the table to write a letter, and desired her to sit forward to the table, and I should give her a nice book, published entirely for the sake of *young* people like herself. She took it into her hand with great pleasure, and began to read it with avidity. When she had turned over the second leaf, I saw she was surprised that there was not the end of a chapter in sight. She then turned the third leaf, evidently to see if there was an end there. On observing this, I said, 'Go on, Mary, it's very good.' After a little I saw her slyly turn over the fourth leaf, and seeing no end of a chapter, she raised up her arms above her head, saying, 'Am I obliged to read all this at one sitting?' I said, 'No, Mary, you may go to play.' She ran like a prisoner set free from bondage. I was satisfied that *long* addresses would be of no use to children, for God has evidently studied the taste of his creatures in the revelation he has given to them, for almost the whole of it is given in the form of narrative, here a little instruction of one kind, and there a little of another, mixed up with the narrative. I therefore resolved to endeavour to convey to her young mind gospel truths, by mixing them up with short narrative. I was encouraged to attempt this plan by an occurrence which had taken place a few months before. A family, with which I was very intimate, had one of their sons who had resolved to emigrate to America, merely because he admired it as a land of liberty; which gave them much uneasiness. One day, when dining with the family, the parents told me the foolish resolution of their son John to leave his father's house for America, and asked me what I thought of it. Turning to John, I said, I should give him his history, which I did *off-hand* at some length,—speaking of his going on board of ship—taking his last look of Scotland—sea-sickness—none to feel for him—landing at New York—no opening for him there—moving up the country—his money failing him—glad to assist in mending the roads—and afterwards in the back settlements felling trees—then his village attacked by the savage Indians, and he among the rest murdered and scalped—and no more of poor John! The parents told me afterwards that John had never *once* spoken of his going out to America, after my description of his expedition. One

who was of his sentiments of discontent about the British constitution, who went out at the time to America, returned about two years after, and was very silent both with respect to America and the British constitution. To get forward, people must be industrious in America as well as in Britain; for money is not to be found strewed over the land in either country.

"On Mary going out to play, I commenced writing the first life in 'Worlds Displayed,' without the most distant idea of its ever appearing in print, and finished it that evening. Next day after dinner I desired Mary to stop, for I had something for her to read; on which I put this life into her hand, and commenced writing at my desk, but, unknown to her, watching her conduct. She read to the end without once looking off the paper, and when done asked me if I had any more. 'No,' said I, 'that is enough for one reading; but if you behave well, you shall have such another to-morrow after dinner.' She asked for it next day, when I had the second life ready. We went on this way for some time, till at length I felt like a cask that once had been full, but now emptied of all its contents; when I told her she must begin now and read them all over again. What gave rise to the publishing them I cannot now recollect; perhaps it was her showing them to some of her acquaintance. However that was, an edition of 1500 was printed as a little volume, which, in boards, was sold at eightpence; and so hungry were parents and others for something of a religious cast to present unto their children, that the whole edition went off in a very short time. I suppose such publications were equally scarce in America, for in about a year after 'Worlds Displayed' was published in Edinburgh, the venerable Dr. John Erskine, minister of Old Greyfriars parish, called and read me a letter that he had received from an old minister in Massachusetts, stating that my 'Worlds Displayed' had come out there, and a large edition had been published, and requesting Dr. Erskine to inform the author for his encouragement. Also a very short time after its publication in Edinburgh, I received a letter from a bookseller in London, wishing permission to print an edition of it there. I did not know till about ten years after, how it was so early noticed there; when I was invited to dine with Dr. Adam

Clarke in a friend's house in London, who told me that he was the first introducer of the 'Worlds Displayed' to London. Though I have published many volumes since that time, I have heard of more beneficial effects produced by that little Tom Thumb volume than by all the others put together. About twenty-five years ago I had eight gospel-ministers, and more than that number of ministers' wives upon my list, who told me that their first serious impressions about religion arose from reading that book, and many more have told me the same tale since that time."

In February, 1837, he wrote to a friend as follows: "I dare say you read of a boisterous hurricane of wind which we had in London on a Tuesday early in December. During it, I was within a hair-breadth of the eternal world. It happened on this wise. I had been at a meeting of the Tract Committee, which meets at eight in the morning. I left the meeting about ten, intending to go home round by Islington, which is a village about a mile from London, containing about 50,000 inhabitants. The wind did not attract my attention as uncommon, till a gentleman, whom I did not know, said, 'Mr. Campbell, you are not afraid to face the storm!' After calling upon two friends, I set off from Islington for Kingsland. On reaching an open part of the road, I found the fury of the wind was become tremendous; people were laying hold of rails to prevent their being blown away. On reaching a lane to the right, which I intended to turn down, a gentleman was dashed with violence against a house, and in a moment dashed against a paling on the other side, through mire. His hat was blown down the lane, and covered with dirt. I brought it back to him. I had houses on my left hand half way down the lane; then I came to a wall about nine feet high. Before turning the corner of that wall, I washed my hands in some clear water, then looked along the end wall, to be under the protection of it from the wind; but observing a part of the path slippery, I turned out to the middle of the road: but for that I should have been under the wall, when it was blown down with a violence that shook the ground like an earthquake; and I should not have been discovered for several days, as there was

no human being in sight. I was remarkably struck with this deliverance; I saw the hand of God evidently in it. I recollected I had engaged in prayer before setting out in the morning, and I dare say asked the protection of God. I recollected of a minister in our parish, being in great hurry, setting off with his son to town; in one of the streets a brick was blown down from a chimney, and killed his son, who was walking behind. He immediately recollected that he had left home without prayer.

"Many equally remarkable escapes were experienced that day. An old disciple, about eighty-five, is accustomed to lay himself down on his bed at a certain hour. He put off that day: a tall chimney was blown down into his bed

at the time he should have been in it. His niece was in the room at the time, and escaped being under it, by being suddenly called to the window by the paling being blown down in front of the house. About sixty feet of my garden wall was blown down. Though chimneys, cans, bricks, walls, &c., were blown down all over London, it is thought not above twenty lost their lives, which was wonderful among a million and a half of people. Is it not noticeable, that all this damage should be effected by a thing we cannot see, and that that same invisible agent should be able in the ocean to raise waves fifty or sixty feet high? It is delightful to observe how obedient winds and waves were to the orders of Jesus: they made no resistance."

ON RELIGIOUS PERIODICALS.

THOSE who from childhood have been blessed with the inestimable privilege of reading religious periodicals, have derived, and do constantly derive, blessings from such reading, which others who have never been thus privileged know nothing of. Such as have never had religious periodicals to read, cannot be expected to appreciate them aright. But he who is a constant reader of such publications, knows full well their value to himself and to the world, and he is surprised to find any one desirous of discarding them, or anxious to destroy their influence.

Every good cause in the present day has opponents. Hence we find enemies to foreign missions, to education, to sabbath schools, and to the circulation of religious periodicals. But let us be grateful that such opposers are rapidly becoming fewer as intelligence advances, and numbers from their midst are fast enlisting to help to roll on these chariot wheels of mercy for the salvation of precious souls, which they were once strenuously endeavouring to retard.

Contrast those families where religious periodicals are read, with those who read them not; compare those church members and ministers who read such publications with those who are opposed to them, and see which are the most intelligent, benevolent, high-minded, and the most active in every good word and work. You will find a great disparity

between them. Readers of religious periodicals are conversant with the state of religion throughout the world, and with every enterprise which is in operation for hastening forward the Redeemer's kingdom; and, not only so, they aid such efforts by putting their own shoulders to the wheel. While those who do not read them will be found to be contracted in their views, having no knowledge nor concern about what is transpiring in the world out of the little town or city in which they reside, and by their ignorance, excusing themselves from responsibility. But in their own little sphere, where they can see by their own eyes from one end to the other, they measure themselves by themselves; their whole souls are bound up in the place of their residence, and they imagine the "latter days" are near or remote, by the state of piety in the narrow sphere in which they move.

The circulation of religious periodicals is one of the most powerful and rapid means of increasing pure and undefiled religion. It is through religious periodicals, in a great measure, that the wants of the world for the bread of life are made known, and that the benevolent are led to contribute; thus they are the instruments, in the hands of God, of preaching the gospel, not only to the thousands of their readers, but to the inhabitants of every quarter of the globe.—*Boston Christian Watchman.*

THE INTERCESSION OF CHRIST.

BY THE REV. PETER ANSTIE.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews vii. 25.

HENCE, ye dark, foreboding fears,
Sad, distressing doubts, begone;
Glorious light from heaven appears,
Shining from the eternal throne.
Lo, to faith's unerring sight
Visions rise supremely bright.

Lamb of God, for sinners slain!
See, before the throne he stands;
Worthy now to live and reign;
Life and death are in his hands.
Angel of the covenant Thou!
Earth and heaven before thee bow.

Thou didst take my sin and shame,
Thou didst bear the dreadful load,
Rescued me from endless flame—
Saved from Satan's dark abode.
Great High Priest! I fly to Thee,
Drawn by love to Calvary.

All my wants to Thee are known—
All my weakness, all my woes;
Thou didst take them as thine own;
Thou hast conquered all my foes:
Glorious Advocate with God!
Thou hast bought me with thy blood.

Sins, now pardoned, ye may rise,
Conscience frights my soul no more;—
Earth, thy vain illusion flies;—
Hushed the lion's dreadful roar.
Lamb of God! by faith I see
Thou in heaven dost plead for me.

Exeter, August 4, 1841.

In thy righteousness arrayed,
In salvation's garments drest,
Wondrous grace! I shall be made
Like thee soon, and with thee blest!
Trophy of thy love and power,
I shall praise thee evermore.

Oh most bright, most blessed hope!
Is it mine? Oh can it be?
Is this glorious hope laid up,
Safely kept in heaven for me?
Sinful worm! Be all my days
Spent in wonder, love, and praise.

By the cross and crown inspired,
Prostrate in the dust abased,
Yet with holy rapture fired—
May I labour for that rest;
Sin yet more and more abhorred,
Whilst I triumph in my Lord.

Yes, my Saviour, 'tis thy cross
Gives to sin its deadly wound—
Makes all earthly gain but loss—
Worldly fame an empty sound.
'Tis the assurance of thy love
Lures me to the crown above.

Oh, for more devoted zeal,
Better far to speak thy praise;
Holy Spirit! come, reveal
More of Jesus and his grace.
Let it be my joy to know
Christ my life, my heaven below.

"THY KINGDOM COME."

BY THE REV. ELIEL DAVIS.

FATHER of boundless grace,
To thee we cry, Almighty God,
Hasten the promised days
When thine own truth shall spread abroad;
And every distant nation
Shall see thy great salvation.

Jesus, thou King of saints,
In glorious majesty go forth;
Bring to confess thy sway
The east, the west, the south, the north;
May rebels fall before thee,
And the whole earth adore thee!

Spirit of God, descend,
Let thy resistless influence
Widen, and still extend,
Throughout the realms where Satan reigns;
Till all by him enslaved
Shall by thy power be saved.

Hosts of redeemed men,
Rise at your conquering Leader's word,
Put on your strength, and then
Go, fight the battles of the Lord.
For he, so great, so glorious,
Makes his own cause victorious.

And when the strife is o'er,
And the last triumph has been won:
When sin and death no more
Usurp the throne of God's own Son:
Then shall his name have blessing,
In anthems never-ceasing.

Eye.

REVIEWS.

The True Church viewed in contrast with Modern High-churchism. By THOMAS FINCH, Author of "The Assumptions of the Clergy calmly Refuted," "A Summary of Christian Principles," &c. &c. London: 12mo. pp. 196. Price 3s. 6d.

Homilies for the Times; or Rome and her New Allies: a Plea for the Reformation. By the Rev. JOHN MORISON, D.D. London: 12mo. pp. 395. Price 8s.

Romanism and Anglo-catholicism: Lectures by JOSEPH SORTAIN, A.B., of Trinity College, Dublin; and Minister of North Street Chapel, Brighton. London: 8vo. pp. 290. Price 9s.

Conferences of the Reformers and Divines of the Early English Church, on the Doctrines of the Oxford Tractarians; held in the Province of Canterbury, in the Spring of the Year 1841. Edited by a Member of the University of —. London: 8vo. pp. 256. Price 5s. 6d.

ONE benefit is accruing from the recent revival of those doctrines of the Romish Church which had been abandoned by the English Reformers of the sixteenth century. It has awakened attention to the subtle nature and potent energies of popery, interrupting the false confidence to which a large portion of our countrymen had consigned themselves, and showing that the prevalence of education and general knowledge affords no security against a renewed ascendancy of that awful system, which deposes the inspired apostles from their thrones, and by denying the right of private judgment, prohibits the discharge of our responsibility to God. A few years ago, the most intelligent classes of the community gave a very cold welcome to publications on this subject. Disgusted by the noisy political alarmists who were raising the cry of No Popery for fallacious purposes, liberal and candid men became unwilling to hearken to any illustrations of the theological and civil tendencies of the Romish faith. The unexpected appearance of a formidable corps of controversialists at Oxford, wearing protestant titles, occupying protestant offices, receiving protestant salaries, yet vindicating Romish customs, contending for Romish principles, and evincing the genuine Romish

spirit, has aroused public attention in some degree to the value of neglected truths, which lie near the basis of our present liberties and of our everlasting hopes. We rejoice to see that Christian ministers of various denominations are now raising their voices and employing their pens to exhibit in their true character those professed "Anglicans," whose countenances may be English but whose hearts are Italian, to elucidate Christian principles which popery in every climate seeks to destroy, and to display to all men the core of its abominations.

It is not in our power to enter into a minute examination of the several works whose titles are prefixed to these remarks, but we have pleasure in introducing them all to our readers as instructive and seasonable publications. Their general design is similar; and, in one respect, there is a similarity in their execution: they are all exceedingly tender and deferential in their references to the established church. We should have been better pleased with them had they taken a more comprehensive view of the subject, and shown that the church of England is itself but a *reformed* church, not one renewed in spirit, or possessing original purity, and that it holds many principles in common with avowed Romanists and reserved Tractarians. Complimentary language occurs, at least in some of these volumes, which will be thought to imply that the church of England is in itself good, and that all we have to complain of is that the Tractarians are importing into it baneful exotics. This they are doing in some instances; but they may plead respecting many of the deleterious plants which they cultivate and vend, that they are of native growth. When we find one of these dissenting ministers referring to Oxford, as "Oxford where protestant Christianity once presided, and common sense was her minister;" another asserting that the doctrine of sacramental justification has "no shadow of support in the articles or homilies of Mr. Newman's church;" and the third describing the church of England as "the bulwark of the protestantism of the world," we are inclined to think that we are for once in

the company of controvertists whose politeness is excessive.

Mr. Finch, who has been for many years a respected minister of our own denomination, has been induced to prepare and publish his present volume by the conduct of some of his clerical neighbours. He tells us that "though a dissenter from conviction, he has always been disposed to think favourably of the established church, to extenuate rather than magnify its abuses, to enjoy communion with its ministers whenever practicable, and to live peaceably with all men. But the annoyance received by himself and friends from the abettors of this semi-papal high-churchism; their aggressive, uncharitable, and insulting movements towards the ministers and members of dissenting churches, springing doubtless from a misguided conscience; and the manifest tendency of the system to facilitate the return of popery, have compelled him to think and write on the subject." In the eleven chapters of which his work consists, he discusses the Theory of Modern High-Churchism;—the Church of the New Testament;—the Exclusive Pretensions of the English Church;—the Conscientiousness of Protestant Dissenters;—the Aversion of High Churchmen to Protestantism;—the Authority and Traditions of the Nicene Church;—the Efficacy of Christian Sacraments;—the Exercise of Charity in cases of Heresy and Schism;—the Unity and Prosperity of the Christian Church;—the Political Influence of High-Church Principles;—and the Present Duties and Prospects of the True Church. These are topics which demand the attention of all reading Christians at the present time, and they may avail themselves advantageously in their investigations of Mr. Finch's aid. In typographical attractions his volume cannot compete with the other publications before us; but its price is lower, and if printed in the same style it would not be inferior to them in bulk. As a specimen of the author's manner, and at the same time an illustration of the importance of his subject, we transcribe the commencement of the last chapter.

"The conclusion to which the writer has been led by this review of the character and tendency of high-church principles, as professed by the Puseyites, is grievous and alarming, and compels him to denounce them as decidedly antichristian. Their theological peculiarities, as we have seen, consist of bold and unwarrantable assumptions, crude

and indefinite sentiments, put forth as sacred mysteries; the shadowy forms of Christian antiquity; a sad perversion of scripture metaphors and phrases, detached from their connexion, and substituting sound for sense; or an exaggerated and deceptive use of right principles. Their piety and zeal appear to be superficial and pharisaical, never enlarged and generous, but puerile and mechanical, always confined to little things, like paying tithe of mint, anise, and cummin, and presenting that compound of superstition and self-confidence, which results from weakness of judgment, needless scrupulosity, and a morbid state of the religious affections. By investing a mere circumstance, a disputed point in the ordination of ministers, with all the importance of a fundamental truth, and assuming for their own church a kind of infallibility in deciding that point, the Puseyites unchurch all other Christian communities except the papacy, and treat nonconformists of every name, however enlightened and conscientious, as though they knowingly rejected the authority of Christ. Their system creates an instinctive aversion to genuine protestantism, and constrains them to appeal from the New Testament to ancient traditions, and from private opinion, as to the true sense of scripture, to the dictum of the church, or the authority of the priesthood. By teaching the saving efficacy of the sacraments, it virtually supersedes the doctrine of the atonement, justification by faith in Christ, and the work of the Holy Spirit in the renovation of our fallen nature. It fetters Christian charity, precludes the possibility of union among Christians, and is the main cause of schism; while its influence is unfavourable to civil and religious liberty, and tends to the restoration of popery, with all its antichristian errors and delusions. In short, we regard Puseyism as the very spirit of popery, in the bland and imposing demeanour of its youthful days!

"In attempting to repel a charge of this kind, Mr. Newman, in one of his sermons, very plausibly argues that the doctrines which they propagate cannot be accused of favouring popery, any more than the genuine coin of the kingdom can be accused of encouraging counterfeits: and, of course, no man in his senses will reject or depreciate the true coin merely because others have been deceived by forgeries. If Puseyism and genuine Christianity were the same, this argument would be as sound as it is plausible. But that is begging the question, while, like another argument from the same pen already considered, it virtually admits the point at issue; namely, that the peculiar features of Puseyism so nearly resemble those of popery, that, if they are not the same, the difference is scarcely discernible. For, when bad men fabricate counterfeits, they endeavour to make them, though intrinsically worthless, as much like the current coin as possible, that they may be intermixed with good money, and so paid away without detection. And in many cases, such counterfeits, unless brought to the test, may continue a long time in circulation, before the difference between them and the sterling coin is so manifest as to stop the cheat.

"If the peculiarities of popery were simply counterfeits of certain truths clearly stated in the New Testament, we might expect to find a

very great resemblance, so that they might easily be mistaken for each other, and most successfully diffused together. But the fact is quite the reverse. Popish dogmas, so far from being chiefly spread under the sanction of scripture, prevail only in its absence or by its suppression, and are at once seen and swept away where the word of God is freely received and studied. In trying popery by the New Testament, it is not a question of close resemblance, which taxes the inquirer's power of discrimination; but the resemblance is only in name, while the difference consists of glaring contrasts and palpable contradictions, which no ingenuity can reconcile. Only let a brief outline of the papal creed be compared with the apostles' doctrine, and the difference will be instantly manifest even to the dumbest observer. The universal supremacy of the Romish see, and its occupier the pope; the traditional authority of the church, as the sole judge and interpreter of the inspired volume; the saving efficacy of the seven sacraments, when duly administered by the priests; the sacrifice of the mass, transubstantiation, and purgatory; the adoration of Mary, the virgin mother; the invocation of saints, and veneration of images; the power of indulgences; auricular confession; the celibacy of the clergy; prayers for the dead, and many other monstrous absurdities of the church of Rome; so far from being artful counterfeits of certain corresponding doctrines of the New Testament, formed so much alike in name and character as to be easily mistaken for them; the difficulty is to find in the one any even imaginary types of the other. These are not even rude copies or caricatures of Christian doctrines, but close imitations of ancient paganism, which Christianity was vainly said to have abolished. But though paganism was nominally abolished in the days of Constantine, and Christianity declared to be the religion of the empire, it still existed in fact, and gradually entwined itself with the new religion, till it regained in the church of Rome more than its former splendour. Popery is not merely a disfigured copy of the Christian faith, but it is antichristian; it is against Christ, against the apostles, against the New Testament, against the liberty wherewith Christ hath made us free. While it professes to hold certain essential truths which are dear to every Christian, and thereby deceives the hearts of the simple, it does not pretend to have derived its favourite rites and dogmas from the written word, but from tradition; just as Mahomedans acknowledge the inspiration of the Jewish and Christian scriptures as well as the Koran, while they are solely governed by the latter.

"But compare the peculiarities of Puseyism with those of popery, and you will at once see the resemblance. The views held by the former respecting apostolical succession, the mysterious virtue of episcopal ordination, the efficacy of the sacraments, the priest's power of absolution, the real presence in the eucharist, the monastic life, the insufficiency of the Bible, the necessity of tradition and church authority, and the danger of people's presuming to judge for themselves, with many other doctrinal and ritual peculiarities, so exactly correspond with those of the Romish church, as explained by her modern

apologists, that it is no easy task to show the difference. So ably are these points said to be maintained by the Oxford Tractarians, and echoed by their raw disciples in all parts of the kingdom, that catholic writers do not desire a better defence of their own system, or more effectual means of regaining its ascendancy in Britain. We are, therefore, obliged to Mr. Newman for his apology; and admit that Popery and Puseyism are so much alike, that a counterfeit executed with the utmost skill could scarcely bear a closer resemblance to the true coin, or be more likely to deceive the public. We also admit that the coin circulated by the Puseyites, as recast in the Oxford mint, is entitled to precedence in point of time; and that the charge of forgery, if there be any forgery in the case, lies against the Romanists. It was first stamped with the name and effigy of the Christian church, and put into circulation, by the fathers and councils of the Nicene age, and some following centuries, before the pope and his cardinals had consolidated their power. Still the same coin, so to speak, was adopted by the latter, with the addition of the triple crown, multiplied and varied from time to time as his holiness thought fit, forming till the present day the spiritual currency of the papal church, which all its priests agree to use. These counterfeits or variations of the Nicene doctrines, like metallic coin or copper-plate impressions, doubtless became more and more coarse with the degeneracy of the public mind, every new impression being executed with less ingenuity and taste, and diverging still further from the original, till the very workmen themselves were ashamed of the cheat; while the older ones were so rubbed and beaten by long usage as to be scarcely distinguishable. But while the Puseyites have been discovering in the hoards of Christian antiquity many of these precious coins, and giving them a new polish, or a fresh coinage, catholic writers have been also brushing up those which their church has never failed to circulate, and upon a careful comparison, declare them to have been struck from the same mint, and to be of the same, if not greater antiquity. At all events, they are willing to receive and circulate the former as correct emblems of their own faith, and invite their admirers to an immediate and cordial union and support of the one catholic and apostolic church of Rome. Nor can we doubt that if any are weak and credulous enough to mistake the Puseyite doctrines for those of Christ, they would as readily receive popery itself, were they placed in circumstances equally favourable to both: while time would prove them, whether bearing the effigy of Oxford or of Rome, to be no better than worthless counterfeits, and not the sterling coin of the kingdom of God. So much indeed are both parties alike in faith and practice, in disposition and manners, that, if some thousands of the Romish priests in Ireland were to be swept away by any sudden stroke, the entire body of the Puseyite clergy might at once cross the channel, and supply their places, without any compromise of principle, and to the entire satisfaction of the papal see!"—pp. 171—175.

Dr. Morison is a writer so well known, that it is not necessary to say more of

his present Homilies than that his usual good sense pervades them. Their subjects are, The Duty of Private Judgment—the Popish Rule of Faith—the Protestant Rule of Faith—Deviations from, and Abuses of, the Protestant Rule of Faith—the Scriptural Doctrine of Justification—the Popish Doctrine of Justification—the Apocalyptic Character of the Papal Church—the Duty of Separation from the Papal Church—the Church of Christ and its Ministry—Apostolical Succession—the Sacraments—and the Duty of Protestants at the Present Crisis. In this last discourse he warns all sound-judging Protestants of the too common illusion of trying the validity of a teacher's doctrine by the general respectability of his moral conduct, or the assiduity even of his official administrations; illustrates the sympathy which exists between those who style themselves Anglo-Catholics and the pledged advocates of the bishop of Rome, the latter congratulating their brethren at Oxford that their eyes have been opened to the evils of private judgment and the consequent necessity of curbing its multifarious extravagance, and the former commending Rome at the expense of the Reformation; and exhorts Protestants to acquire for themselves, at whatever cost of labour, the power of testing the leading features of the new theology, by a comparison of them with the tenets of Romanism, and the doctrines of the written word. In showing that the spirit of patriotism demands our attention to this subject, the doctor observes,

“No nation under heaven can owe more to the protestant reformation than this highly favoured country. It was the cradle of our liberties, and it is no less their palladium. As protestantism has been depressed, despotism has reared its frowning brow; as it has triumphed, constitutional freedom has spread its protecting wings over all our national institutions, and has given to conscience an asylum which she has sought for in vain in countries where popery has held uninterrupted sway. Liberty of opinion and worship—attachment to the rights of conscience—laws breathing the spirit of genuine freedom—institutions purged alike from feudal barbarity and priestly domination, have been the blessed fruits of the reformation in this country. It has elevated the blessed word of God in the eyes of the people, and asserted the right of every man to examine its sacred contents; the result has been, that the spirit of the Bible has infused itself into the current of our national feeling, and that Great Britain is looked upon as a kind of model-country, on which the eyes of the civilized world are fixed, with an intensity of interest which foreign na-

tions are not reluctant to acknowledge. And to what does our country owe her lofty pre-eminence in the scale of nations? It is but begging the question to point to her patriots, her enlightened statesmen, her constitutional freedom, the illumination, industry, and virtue of her people; for the question still returns upon us, Whence did she derive those features of national character in which her real greatness consists? To this question I can find no satisfactory reply, but by referring to her protestantism, or, rather, to her rejection of the spirit and dogmas of the Romish church. The triumph of the reformation in this blessed land has been the harbinger of unrivalled prosperity. It has been the grave of despotism on the one hand, and of anarchy on the other; and thus it is that a soil has been prepared for the growth of well-defined freedom, for national and domestic virtue; and that true constitutional liberty is more firmly rooted at the present moment, in this country, than in any other nation in the civilized world.

“But if the spirit of the reformation shall be suffered to decay; if ecclesiastical tyranny shall again paralyse the energy of our national character; if we begin so far to sympathize with Rome as to call her ‘mother,’ and lament over the rash zeal of our forefathers, who shook off her yoke, and denounced her as the Antichrist of the Bible, then may we prepare to drink of that cup of wrath which has been passing round among the nations of Europe which have given their ‘power to the beast,’ and may look forward to a day not far distant, when our boasted glory shall be taken from us, and given to some other people more worthy of the distinctions conferred on them by divine providence.

“I look on those who would rob us of the inheritance bequeathed to us by the reformation as the greatest enemies of our country. They may do it ‘ignorantly and in unbelief,’ but their conduct is no less injurious on this account. The doctrines of the reformation are those of the Bible; and wherever Romanism, in whole or in part, is substituted in their place, the blighting influence of heaven may be expected to follow. Popery is ‘the abomination which every where maketh desolate;’ and if the day should ever arrive when Great Britain shall cease to be protestant, her sun will go down in darkness, and her history be traced in characters of blood. She is great because protestant; greater than the other nations of Europe, because more protestant than they; but if, in an evil hour, and by pernicious counsellors, she shall ever be tempted to abandon the true source of her greatness, she may be expected to dwindle into comparative insignificance, and to be mentioned in future ages as that beaconation which knew not the day of her merciful visitation.”

Mr. Sortain, who is a seceder from the establishment, informs us that “even during his college life, and especially since he—not from contumacy, not from thoughtlessness, but with the loss of friendship and of prospects—thought it his duty to become a nonconformist presbyter, he has watched the common affinities of the Roman and the Anglo-

catholic. Of the characteristics of the one, his situation as a Dublin collegian thoroughly apprised him; with those of the latter he has been made familiar by his habits of reading and of thought." His work consists of eight lectures on 2 Thessalonians ii. 1—3, and 1 Timothy iv. 1—3. In the first he shows that a polity, arch-apostate from the Christian faith, was to arise at some distant period; that its germinant elements were already in concealed action, which concealment would continue until the removal of a then existing obstacle: and that it should maintain a fluctuating authority until the preliminaries to the second advent of Jesus Christ, by which preliminaries it should be destroyed. He then deduces from the two combined prophecies seven characteristics of the apostate polity: Impious Arrogance—Satanic Wonder-working—Unrighteous Deceit—Heretical Demonology—Confusion of Moral Distinctions—the Virtue of Celibacy—the Moral Power of Asceticism. In the ensuing discourses these are shown to be conspicuous features of the Church of Rome, and the conformity of Oxford Tractarianism to each is distinctly traced. These Lectures are evidently the product of a powerful mind, familiar with the theme to which they refer, and strongly excited. Independent in thought, and eloquent in expression, they must have produced a vivid impression on their hearers, and they will doubtless be read with avidity.

Respecting the intolerance of the new sect—a point of resemblance to the Romish church which has not hitherto attracted much attention—Mr. Sortain writes thus:

"And what affinity is there between the Roman Catholics and the Anglo Catholics on this point? I beg your attention, brethren.

"Speaking of 'state protection' and 'state interference,' the writer of the fifty-ninth Tract for the Times says, 'Churchmen have hitherto been contented (*contented*, forsooth!) to accept both conjointly, without perhaps very exactly calculating how little they gain on the one hand, and how much they sacrifice on the other. Recent changes have now so entirely altered the mutual relations of the church and the legislature, that what has in times past been a becoming, though perhaps misplaced reliance on authority, would at present be a disgraceful negligence about our most sacred interests.'

"And what, think you, is the prime object of excommunication?

"If scripture reading has in England been the cause of schism, it is because WE (the church) are deprived of the power of excommunicating,

which in the revealed scheme is the formal antagonist and curb of private judgment.'

"And what, think you, is the character of this power of excommunication, of which they are deprived?

"In the law *De excommunicato capiendo*, the state engages, that on receiving due notice of the excommunication of any given person, he shall be arrested, and put in prison, until he is absolved.' But, modest men! *the power of imprisonment they disclaim; but the power of expatriation they covet.* Of the law of imprisonment, they say it is 'a bad, useless law, which cannot be done away with too soon;' but, of *forced silence and expatriation*, they say, speaking of those who exercise the right of private judgment, 'Such troublers of the Christian community would, in a healthy state of things, BE SILENCED OR PUT OUT OF IT, AS DISTURBERS OF THE KING'S PEACE ARE RESTRAINED IN CIVIL MATTERS; but, in our times, from whatever cause, being times of confusion, we are reduced to the use of argument and disputation, just as we think it lawful to carry arms and barricade our houses during national disorders.'

"Spiritual despots in embryo! your anathemas against us will not suffice you. And so another Land you covet: and when your first sighs for temporal tyranny are realized, and another race of 'pilgrim fathers' have shaken off the dust of their feet as a testimony against you, and have sought other shores; while the rancour of remorse only sharpens your malignity, the 'law of imprisonment' will enact for your devout gratitude another 'mutilated Leighton.'

"Brethren, that I do not misquote,—that I do not, by a false or malicious juxtaposition, place these documents together,—that I do not, from any turbulent or declamatory habit or spirit, adduce them,—I appeal to my life among you. Here is an insolent patronage of our legislative constitution so long as it obeys their behests; here is a rebellious disallowance of her the moment she touches—not, mark you, her spiritualities, but her temporal self-adjudications; here is a haughty, an arrogant demand, that that constitution should, by the arm of force, execute all her excommunicating dogmas; and finally, here is the object for which that power of excommunication is to be employed—to curb private judgment; that is, to prevent a personal study and conclusion upon sacred scripture; that is, to erect a hierarchical tribunal, and demand your intellectual acquiescence, on pain of forfeiture of your hearth's home and your fatherland. God of the martyrs! hath it come to this? And will not our better-minded, our more loyal, our more Christian brethren of the PROTESTANT CHURCH OF ENGLAND feel, that to repudiate sympathy with such sentiments is their duty, and that continued silence becomes criminal? Will they not suspect that the power—thus assuming, thus insolent in forms of discipline—may soon become so, on what the true Anglican churchman considers doctrine fundamental? And shall not WE, my brethren, whose forefathers suffered on a second St. Bartholomew's day, and who, rather than give place for an hour to intolerance, left two thousand of them, their benefices

in the church of England, and became our founders,—resolve, in divine help, “to stand fast in the liberty wherewith Christ hath made us free,” and be never—no more—“entangled by a yoke of bondage?”—pp. 140—143.

The sentiments of many eminent writers of the sixteenth and seventeenth centuries on the points in debate are adduced in the last work on our list. In a series of imaginary “Conferences,” over which an imaginary moderator presides, and in which Tyndale, Cranmer, Hooper, Latimer, Fox, Chillingworth, and Abbott are among the chief speakers, extracts from the works of the fathers of the English episcopal church are brought forward, by which on many important subjects the Tractarians are

condemned as teachers of heresy. Some of the author’s friends of the Church of England, who are not Tractarians, will perhaps think that he has proved *too much*; as for example, in the declaration of Bishop Stillingfleet, “In all those thirty-five testimonies produced out of Ignatius’s epistles for episcopacy, I can meet but with *one* which is brought to prove the *least semblance* of an institution of Christ for episcopacy; and if I be not much deceived, the sense of that place is clearly mistaken too;” or the testimony of Archbishop Cranmer, that “Of these two orders only, that is to say, priests and deacons, scripture makes express mention.”

BRIEF NOTICES.

The Rev. THOMAS SCOTT’S Commentary on the Bible. Containing the Old and New Testaments, according to the Authorized Version; with Explanatory Notes, Practical Observations, Copious Marginal References, Indexes, &c. Every Part embellished with a highly-finished engraving on steel, forming a series of views of the principal places mentioned in scripture, from drawings taken on the spot. London: 4to. Parts VI.—X. Price 2s. each.

AN account of the distinctive qualities of the different editions now in progress may be found in our number for April last. It affords us pleasure to report that the edition now before us (Messrs. Fisher’s) has proceeded as far as to the middle of the book of Kings. The subjects of the engravings in the present numbers are Antioch—Tarsus—Mount Carmel—Plain of the Jordan—and Laodicea.

The Life, Times, and Missionary Enterprises of the Rev. John Campbell. By ROBERT PHILIP. London: 12mo. pp. 590. Price 10s.

MR. CAMPBELL of Kingsland was a man of great mental energy and indefatigable diligence, who devoted himself to labours of usefulness throughout a long and active life. He was born at Edinburgh in 1766, engaged in business as an ironmonger, began to preach as an itinerant in Scotland, studied for a time under the direction of Mr. Ewing at Glasgow, became pastor of a small independent church at Kingsland, took part in the formation of several of the most important societies of his times, visited South Africa twice at the request of the London Missionary Society, and at length closed his days in peace in the midst of his flock, aged 74 years. Mr. Philip has rendered a valuable service to the Christian church in compiling this account of his venerable friend. A large

part of it is in Mr. Campbell’s own words; and the manner in which he recounts the arduous labours and adventures of his earlier years adds much to the interest and instructive tendencies of the volume. A few of the numerous incidents recorded may be found in an earlier part of this number.

A Course of Lectures on the Scripture Types. By the Rev. JOSEPH SAMUEL C. F. FREY. In two volumes. New York: 1841. 12mo. pp. 308 & 312.

THIS work, which was published in New York, and has the recommendation of several eminent American ministers, may be obtained in London of Messrs. Wiley and Putnam. The author, who is well known to the English public, tells us that these lectures were in substance penned forty years ago, soon after his conversion to Christianity; that during his ten years’ labour in London as a missionary to his Jewish brethren he revised, enlarged, and delivered them publicly; that he has recently delivered them in several places in New York; that he was urged to publish them by ministers of various denominations; and that in preparing them for the press he has made many important additions. His education as a rabbi gave him some advantages for this species of study, and perhaps generated a taste for it which it has accorded with his theological views to cultivate. Many of the analogies which he suggests would appear to some of our readers fanciful, while others would doubtless admire the ingenuity displayed. The subjects are, Sacrifices—Adam—the Passover—Abel—the Tabernacle—Aaron—Jewish Festivals—Enoch—the Burning Bush—Noah—Noah’s Ark—the Brazen Serpent—Melchizedek—the Manna—Abraham and Isaac—the Rock—Joseph—the Veil of the Temple—Moses

—The Cities of Refuge—Joshua—the Land of Canaan—David—Solomon—Jonah. Five sermons are appended.

Fisher's Drawing Room Scrap Book, MDCCCXLII. With Poetical Illustrations by MARY HOWITT. London: 4to. Silk. Price 21s.

AT this season, when the flowers of summer have faded and the fruits of autumn are removed from the trees, when the fields and the coast have lost many of their charms, and long dark evenings are anticipated, it is customary with many of the London publishers to endeavour to compensate for the deficiencies of nature by the productions of art. Some of the "annuals" which obtain patronage in the fashionable world being such as ought not to be admitted into the drawing-rooms of persons who value Christian principles, it may be advantageous to direct the attention of that portion of our readers who have occasion for these luxuries, to an elegant volume which is free from the objectionable tendencies too often perceptible in works of this description. The paper-maker, the printer, the engraver, and the poet, have combined their skill, and produced a book of great beauty and diversified attractions, comprising thirty-six admirable engravings, accompanied by pertinent illustrations in verse, exhibiting portraits of eminent persons and fancy sketches of various kinds, aristocratic halls and ancient temples, undulating rivers, transparent lakes, and lofty mountains. Yet, when we have gone through them all, we are quite ready to adopt the stanzas on the Elysian fields near Miseno:

" 'Not here! not here!' still crieth
The restless human soul,
'Not in the midst of fading things
The heart can find its goal!
Onward, and ever onward!
The heart can never rest,
But still must travel onward
To regions of the blest! "

The Juvenile Scrap Book. By MRS. ELLIS, Author of "The Women of England," "Family Secrets," &c., &c. London: 8vo. pp. 92. Price 8s.

THE avowed object of this volume is to blend amusement with instruction; the means employed, sixteen interesting engravings, with illustrative tales in prose and verse. Some of these relate to foreign scenes, as the Temple of Clitumnus, a Swiss cottage, a pass of the Great Fish River in South Africa, and the entrance to the Kowe River, Cape of Good Hope. Others are fancy pieces and views from nature in our own land; and in reference to "the homes of Old England," the editor expresses her own patriotic preference, saying,

"I've been where the air was more pure and more calm,
The breath of the morning more laden with balm;
I've been where the sun in more glory has set,
But the homes of Old England I ne'er could forget."

The Rhine, Italy, and Greece. In a Series of Drawings from Nature by Colonel Cockburn, Major Irton, Messrs. Bartlett, Leitch, and Wolfensburger. With Historical and Legendary Descriptions, by the Rev. G. N. WRIGHT, M.A., Author of "The Mediter-

anean Illustrated." London: 4to. Price 21s. Cloth, gilt.

HISTORY is studied with double pleasure and yields double instruction when the localities to which it relates are present to the reader's imagination. Yet how few can obtain the leisure, bear the expense, and brave the perils, implied in the personal inspection of those places which the deeds of past ages have invested with imperishable interest! The gratification imparted by such views as are before us is not greater than their utility. The river which, running through the centre of Europe for nearly a thousand miles, with populous cities and ancient castles on its banks, the scenes of chivalric exploits, military achievements, and ecclesiastical assemblies; the land of which the ancient mistress of the world was the metropolitan city, and where a cloudless sky sheds perpetual brilliancy on the monuments of former greatness and modern skill; and the classic region in which Athens, Lacedæmon, and Corinth, exhibited to the world their diversified beauties—"The Rhine, Italy, and Greece"—afford innumerable subjects attractive to the draughtsman, and acceptable to grave students as well as to admirers of the fine arts. The engravings in this volume are beautifully executed; and the descriptive and historical notices that accompany them add greatly to their value. We do not remember any work of the kind which has pleased us better.

Last Days of the Martyrs. By ANDREW R. BONAR. Edinburgh: 24mo. pp. 376. Price 3s. 6d.

BIOGRAPHICAL sketches are given in this volume of between thirty and forty persons, of different ages and various countries, who fell victims to pagan or popish persecutions. These are facts which ought not to fall into oblivion, but our young people should be taught to detest the principles which produced such fruits. Care should be taken however not to convey a false impression, by telling part of the truth and withholding the remainder. The cases narrated in this work relate to pagan and popish persecutions exclusively, and this is the course which is generally pursued in such publications. How few even of our educated young friends are aware that the fires of Smithfield were kindled under Elizabeth and James; or have the slightest idea of the sufferings of those who opposed the establishment of episcopacy in Scotland in the reign of Charles II.!

The Correlative Duties of Ministers and People. A Sermon, the substance of which was delivered at Taunton, on Wednesday, December 9, 1840, at the recognition of the Rev. John Jackson, and in connexion with the district meeting for the revival of religion. By HENRY TREND, Minister of the Gospel, Bridgwater. Published by request. Bridgwater: 12mo. pp. 42. Price 6d.

MINISTERS are reminded in this discourse that their rule is pastoral—presidential—exemplary—and connected with laborious diligence for the good of souls. The people are reminded that their duty to their ministers involves attendance on their ministry with regularity, meek-

ness, and prayer—respectful deference to their opinions and wishes on matters of indifference—a disposition and readiness to co-operate with them in their work—generous contributions towards their support—an ardent affection for their persons—and special prayer on their behalf. These correlative duties are enforced by the considerations, that the connexion between the ministers and the members of the church is perfectly voluntary—that this voluntary union is accordant with the will of God—that the happiness of both parties is dependent on the discharge of these mutual obligations—that the honour and extension of Christianity are intimately connected with the conscientious performance of their reciprocal duties—and that both ministers and people must ultimately give up their account. It is scarcely necessary to add to this epitome that the sermon deserves extensive circulation.

Religion in connexion with a National System of Instruction: their union advocated, the arguments of non-religionists considered, and a system proposed. By W. M. GUNN, Rector, Burgh Schools, Haddington. Edinburgh: 12mo. pp. 444.

THE author maintains very justly that religion is Christianity, that Christianity includes doctrine, and that education cannot be rightly conducted if the doctrines and precepts of revelation do not pervade it. But he wearies himself in vain by an attempt to show also that this can be done unobjectionably by the State. He would fain deprive State Religion of its invidious characteristics, as administered to the young, but, though he is an intelligent man, this is beyond his power.

Via Media between Teetotalism and Drunkenness. By MORTLOCK DANIELL, of Rams-gate. London: Printed for the British and Foreign Temperance Society. 8vo. pp. 16.

IN this discourse Mr. Daniell illustrates the evils of intemperance, dissuades from the use of ardent spirits in health, and maintains that the reformation of men upon any other plan than the plan of the New Testament, which begins with the heart, lays bare its depravity and vileness till its possessor is ashamed of it, and then points him to the blood of Jesus for its purification, is fraught with danger.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; and on the principal arguments advanced, and the mode of reasoning employed, by the opponents of those doctrines as held by the Established Church: with an Appendix, containing some strictures on Mr. Belsham's account of the Unitarian scheme, in his Review of Mr. Wilberforce's treatise. By the late Most Rev. WILLIAM MAGEE, D.D., Archbishop of Dublin. Edinburgh: 8vo. pp. 126. Part I. Price 2s. 6d.

CHEAP republications of standard works, without abridgment or alteration, cannot fail to be acceptable to a large class of readers. This belongs to a series entitled *Christian Literature*, with the general merits of which we are not acquainted, but of which this specimen would give a favourable impression.

Family Secrets; or, Hints to those who would make Home Happy. By MRS. ELLIS, Author of "The Women of England." London: 8vo. Parts V.—IX. Price 1s. each.

THE tales in these numbers, as in those which have preceded them, are intended to illustrate the diversified evils of intemperance.

Dissent and its Inconsistencies. By ALFRED B. EVANS. London: Painter, 12mo. pp. 141.

MR. Alfred B. Evans says, "It is a pity that people who so freely unchristianize their neighbours as do the Particular Baptists, should be so well thought of as they are." This is not one of his "inconsistencies" however; it is perfectly consistent with the rest of his book, which is equally ignorant and scurrilous throughout.

RECENT PUBLICATIONS Approved.

Ward's Library of Standard Divinity. The Reformed Pastor: showing the Nature of the Pastoral Work. By the Rev. RICHARD BAXTER. Reprinted from the edition of 1656. With an Appendix. London: 8vo. pp. 160. Price 3s. 4d.

Faith Triumphant. A Funeral Sermon, preached in Carr's Lane Chapel, Birmingham, June 13, 1841, on occasion of the Death of Mrs. James, wife of the Rev. J. A. James. By the Rev. GEORGE REDFORD, D.D., LL.D. Together with a Brief Memoir of the Deceased by her Husband. London: 12mo. pp. 122.

Friendly Hints to Female Servants, on the best means for promoting their own and their Employers' Happiness. By Mrs. J. BAKERWELL, Author of "The Mother's Practical Guide," "The Lord's Prayer Explained," &c. &c. Third Edition, greatly enlarged. London: 24mo. pp. 61. Price 4d.

Hints on the Portable Evidence of Christianity. By JOSEPH JOHN GURNEY. Sixth Edition. London: (Religious Tract Society) 18mo. pp. 169.

The Flower. London: (Religious Tract Society) Square 18mo. pp. 32.

How to Seek Access to God. By JOHN FOSTER. London: (Religious Tract Society) 32mo. pp. 47.

Thoughts for the Thoughtful. By OLD HUMPHREY. London: (Religious Tract Society) 8mo. pp. 280. Price 2s.

Fifteen Sermons. By the Author of "Persuasive to Early Piety." London: (Religious Tract Society) 18mo. pp. 210. Price 1s. 6d.

The Ant. London: (Religious Tract Society) 16mo. pp. 32.

Rules for Holy Living; with Questions for Self-examination. A Companion for the Pocket Testament or Hymn Book. Seventh Edition. London: 32mo. pp. 16. Price 2d.

The Corn Laws of England. By FREDERICK VON RAUMER. Copyright Edition, translated from the German. London: 8vo. pp. 31. Price 6d.

INTELLIGENCE.

AMERICA.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The fourth annual report of this institution has recently been received; and it affords us pleasure to lay before our readers the following extracts relating to its progress, operations, and prospects.

"Five years have elapsed since the incipient organization of the American and Foreign Bible Society. Some of these have been years that required the exercise of faith and patience; yet the promises of an unchanging God have encouraged us, and the assurance of their certain accomplishment has animated us in the path of duty, while the review of past years, and the rapid flight of time, enforce the admonition—'Whatsoever thy hand findeth to do, do it with thy might.'

"At no previous period of their history has the baptist denomination been placed in a position so eminently responsible, as that which has transpired since the formation of the American and Foreign Bible Society. Proscribed by all other denominations, and denied the co-operation of Bible societies on the eastern and western continents, divine providence seemed to command us to stand forth, not as innovators, but as followers of those who 'through faith and patience have inherited the promises'—the men who, during the first *thirteen centuries*, maintained a practice which has since been admitted by philologists of every enlightened nation, to be according to truth; and which has been departed from only in countries over which popery has prevailed.

"The board have great pleasure in stating that of *the few* who at one time seemed to doubt the necessity of our organization, scarcely an individual remains who has not yielded to the demonstrations of divine approbation upon the labours of this society. If a solitary baptist yet declines co-operation with this glorious enterprise of benevolence, the board cherish an unshaken belief that, at no distant period, such a brother will be more than convinced of the utility of this institution, by the moral benefits which it is destined to impart to a dying world."

United States.

"Emigrants from Germany are crowding upon our shores. They can nearly all read, and as they are generally destined to the

west, where a German Bible cannot readily be obtained, it is very important that they should be supplied before they leave the sea ports in the Atlantic states. In one day (7th September last) more than 1000 emigrants from Germany, Switzerland, France, Prussia, and Ireland, landed in the city of New York, to many of whom a faithful agent gave the New Testament of our Lord Jesus Christ.

"The population of the United States is about 17 millions. This number is increased by an annual addition of not less than 500,000 native born citizens, and about 150,000 foreigners, most of whom when they land on our shores are without the Bible, ignorant of God, and without hope in the world. Can any American Christian contemplate this augmentation of 'the people,' who in future years are to give laws to this republic, without a deep conviction, that to give them the Bible is the only safeguard of our national existence?"

Texas and Mexico.

"The labours of our society are important, not only in the United States, but recent events have opened before us the beautiful and fertile fields of Texas and Mexico, where a population of more than ten millions, hitherto enveloped in moral night, now begin to inquire after the way of salvation. Upon this interesting portion of the southern continent, embracing a territory of more than two thousand miles in length, and one thousand miles in breadth, has been shed the dawn of a brighter day; and we may hope that, ere long, the Anglo-Saxon emigrants who are rapidly occupying that country, will make the influence of the Bible to be felt from the Gulf of Mexico to the Cape."

Aborigines of North America.

"The best estimates state the whole number of Indians in North America at about 5,400,000. The experiment of collecting the scattered tribes into one great community, and inducing them to adopt the laws and institutions of civilized life, is now in progress west of the states of Arkansas and Missouri, and southwest of the Missouri river. Thus far the expectations of the most sanguine advocates of the measure have been in a great degree realized. The remnants of more than twenty tribes have already been located, and are making rapid advances in the religion, literature, and arts

of enlightened nations. These people never were idolators. The missionaries tell them that theirs is the religion of the Bible. To the Bible therefore these artless children of the forest look, as to the standard of truth and virtue. Hence the necessity of immediate attention to the work of providing for their use the living oracles of God.

"A fount of type in Cherokee has recently been provided for the mission establishment at Shawanoe.

"The New Testament has been translated into the Chippewa, the gospel by John into Muscogee (Creek), and the gospel by Matthew into Shawanoe, the two last by Rev. Johnston Lykins."

Burma.

"In this important field the board are happy to say, that the work of Bible translation and distribution is progressing. In the last annual report we were permitted to state that Dr. Judson had completed his translation of the Bible into the Burman language; that brother Wade was preparing a translation of the New Testament in the Pgho dialect, and that the Testament has been in part translated into the Peguan, or Taleign. Since that time the board have received information, that the second edition of 5,000 copies of the Bible in Burman is now going through the press. Brother Mason has completed a translation of the New Testament into Karen, and has commenced the Psalms, of which he intends to make a double translation; one into prose, and the other into poetry, for which the Karen language is peculiarly adapted."

China.

"Probably few other heathen nations upon the globe are more accessible, and especially at Macao, with its harbour and twenty villages. The few missionaries there have access to about as many heathen as the whole *one hundred missionaries at all the Sandwich islands*. And if Canton be included, with its busy thousands, who annually visit Macao by land and sea, the number is *sixfold greater*. At these points alone it is believed that there are more Chinese, to whom the Bible might be given, than at Penang, Singapore, and Batavia, all combined. These millions are accessible for Bible distribution, both on shore and in the harbour, which is generally crowded with junks from all the maritime parts of the empire. Thousands upon thousands of pages have been distributed among them, and boxes filled with Bibles and tracts have without molestation been shipped to places several hundred miles in the interior, and which have safely reached their destination. Several of the Chinese officers have received books for themselves, and even the *priests*

have applied for 'Jesus Christ's classic' (New Testament), and have been supplied. 'But now,' says brother Shuck, '*I have not one Bible left, and not one dollar left to purchase or print one*. To you, dear brethren in America, ye men of Israel, to you I appeal for help.'

"In a communication from the same brother, dated Macao, 3d August, 1840, he remarks, 'On the 5th of July, the city of Tinghae, the metropolis of the Chinese Archipelago, was taken by the British forces under Sir Gordon Bremer. Thus in the *far east*, even within the forbidden realms of the 'celestial empire,' has yet another important settlement been added to the British crown. Here are tens of thousands of Chinese on their own native soil, accessible to the Christian missionary, away from all Mandarin and Popish influence. What now say the six hundred thousand American baptists? Will they, or will they not send more missionaries to China? Let conscience and duty speak in view of the great day of impartial reckoning! While the victorious arms of Britain menace the very existence of this mighty empire, may the army of the Prince of peace forthwith take up their position between the living and the dead in the land of Cathay! Pray for your isolated brother; pray for China; pray for an increase of faith and piety among the churches of our beloved American Zion.'"

Germany.

"Ten thousand copies of the New Testament (5,000 copies of which are bound up with the Psalms of David), have been printed by brother Oncken. From the specimens sent us, the board is enabled to express the opinion, that the quality of the paper, the admirable typography, and neat binding of this edition, surpass any previous edition issued from the German press. 'We have,' says brother Oncken, 'printed, during the last three years, more than 400,000 pages, in the German and Danish languages. One of our brethren has just returned after an absence of eight months. He has visited upwards of *one hundred and forty* villages and towns in Muhlenburg, and the frontiers of Prussia, in some of which a number of persons were converted through his instrumentality.' In Bavaria, too, several converts to the truth have come out from the world, and a young Lutheran minister has taken a deep interest in the distribution of evangelical books.

"To aid the indefatigable Oncken in his labours, the board in May last appropriated 1,000 dollars. In no other portion of the moral field could this amount have been applied with a fairer prospect of abundant increase. Since that time 500 dollars have been appropriated for Bible distribution in

Norway by brother Enoch Swee, under the particular direction of brother Oncken. The whole amount contributed to aid him in his endeavours to promulgate the truth is 4,000 dollars.

"Germany, as we have before stated, is the peculiar field for baptists, notwithstanding the temporary hostility of 'the powers that be.'"

Greece.

"The location selected by the baptists, as a radiating point from which to send forth the word of the Lord, is probably second to no other part of the north-western portion of the Morea. Patras has a population of more than 8,000 persons, who are emphatically a people thirsting for knowledge. More than 5,000 volumes, consisting of the New Testament or portions of the Old, and not less than 800,000 pages of religious tracts, were distributed amongst them during the year 1839. These books go into the hands of a reading community, who will peruse them with avidity; and by whom many of the books will be carried into all the provinces which lie on the Corinthian Gulf, and the towns stretching along the northern and western coast of Greece.

"One of the missionaries remarks—'Could the friends of the Bible witness the earnestness with which the people ask for the scriptures, they would, I am sure, do all in their power to send the precious word of God to bless those dwellers among the mountains.'"

Bible Translation Society.

"The formation of this society on the 24th March, 1840, has imparted joy to our hearts, and vigour to our hopes concerning the speedy accomplishment of that great object for which the American and Foreign Bible Society was constituted. Like our own, this society owes its origin to the refusal of the pædobaptists to assist in printing translations of the word of God, made by baptist missionaries in India; which, as partners in the Bible Society, they had for twenty-three years been accustomed to receive. This unkind procedure produced in the minds of the baptists, as we think it must in every impartial mind, a solemn conviction, that imperative duty to the heathen, to the word of God, and to the whole Christian world, demanded the immediate adoption of those measures which resulted in the new organization. Your board have been happy to recognise in the constitution of that society, some of the great principles by which the American and Foreign Bible Society are governed, namely, that the society's funds are to be appropriated only for 'complete translations' into the vernacular terms of each language into which a translation is made; and that Hebrew and

Greek words shall not be unnecessarily transferred into the languages of the heathen, but that the oracles of God shall be given to the nations without suppression or obscurity.

"But your board of managers cannot refrain from expressing their regret, that 'the second constitutional principle' of that noble society, imposes a fetter upon the translator, by prescribing how words relating to the ordinance of baptism shall be translated. The board cannot but regard this as a departure and descent from the true principles upon which we stand, namely, that holy and competent men, engaged in the awful work of translating the word of God into foreign languages, ought to consult the original Hebrew and Greek, and not be controlled by any rules imposed by individuals or societies. The board indulge the hope that said requirement will be withdrawn as soon as the attention of our beloved brethren in England shall have been particularly directed to this subject."

Conclusion.

"It is gratifying to be permitted to state, that some of our most distinguished citizens are lending their aid to this noble cause, not merely by their pecuniary contributions, but by standing forth its public and eloquent advocates. Many new auxiliaries have been formed, and succeeding years will, we doubt not, furnish still greater accessions. Such pleasing indications point us to a brighter era in the history of our society, and ought to stimulate us to more decided efforts in the work of the Lord.

"In regard to the Bibles issued by this society, the board of managers intend to act upon the principle expressed by the pious and learned Robert Cook, who lived and wrote at the close of the fifteenth century: 'We must add nothing to the word of God—add nothing as God's which is not his. Nothing, as equal in authority and importance—nothing that builds what he destroys, or destroys what he builds; no wrong construction of his word; in truth, we may not add anything to his doctrine, government, or worship.'"

The president of this society is the Rev. Spencer H. Cone, and the corresponding secretary, the Rev. C. G. Somers, both of New York.

NOTICE TO BAPTIST MINISTERS RESIDING IN SEAPORT TOWNS THROUGHOUT THE UNITED STATES AND BRITISH DOMINIONS.

Dear Brethren in Christ,—Sensible as we are of the deep and lively interest that you must feel in the promotion of the cause of our common Master, and particularly in

its success among that interesting class of men who "go down to the sea in ships," we know it will gladden your hearts to learn that the Baptist Domestic Mission Society of New York have determined, relying on the divine favour, to build up a baptist Bethel church in this city. The friends here, ministers and people, with one heart and great forwardness, have aided us both by prayers and contributions, and the undertaking has been commenced under the happiest auspices.

A temporary chapel has been fitted up at the corner of Cherry and Catherine streets, near the East river, and in the vicinity of the great mass of our seafaring population. We have secured the services of brother John Wivell, formerly a seaman himself, and afterwards favourably known as a Bethel preacher in the independent connexion, now united with our denomination, and well qualified for the work.

We therefore, brethren, solicit your co-operation, by giving notice of these facts to your respective congregations; that seamen from your ports, when visiting our mart, may know whither to resort in order to hear the gospel preached in its simplicity, and receive its ordinances administered according to apostolic usage. Moreover, we entreat your intercession at the throne of grace, that this effort for the salvation of sailors may be crowned with the approbation of the Most High.

On behalf of the board of Managers,
NATHAN C. PLATT, President.
J. B. KIDDER, Secretary.
New York, June 21, 1841.

NOVA SCOTIA.

The Montreal Missionary Register contains a letter to the Editor which our readers will be pleased to see, as it gives an encouraging account of the state of the baptist denomination in that part of North America.

"With the country itself I was more pleased than I expected to be. The roads are far superior to those in any part of Canada I have yet travelled over. The land at the western side of the province is fertile, much of it highly so, and the natural scenery picturesque. I was truly glad to find in Halifax a baptist church, comprising amongst its members no inconsiderable portion of the intelligence and respectability of that important city. I have never yet fallen into a circle of friends where the union of devoted piety with polished manners was more happily exemplified. The pastor of the church, in mind, manners, and heart, seems worthy of the post he fills. It was perhaps a misfortune that I arrived in the country just too late to be present at the an-

nual session of the Nova Scotia Baptist Association, held this year at Onslow near Truro. It is delightful to find all the baptists in the country united in one association, and deliberating and acting as one man. Shall we ever see anything like this in Canada? I trust so. The returns from sixty-two churches gave a total of 6396 communicants. The church at Horton, in connexion with the college, had received during the year an accession by baptism of eighty-two members.

"The population of Nova Scotia is about 250,000. The baptists may claim to be about 40,000 of this number, and happily they are well represented both in the House of Assembly and the legislative and executive councils. Nothing pleased me more than the zeal manifested by the Nova Scotia baptists in the sacred cause of education and of missions, the fruits of which have already abounded to the divine praise and glory. You have heard much of Horton or, as it is now called, Acadia College. This is an institution to which the Nova Scotian baptists may well point with exultation and gratitude. A few years ago its operations were commenced in a contracted room of a dilapidated farm house. Here a few children were collected under the care of a solitary preceptor. I now beheld handsome college buildings, commanding a natural prospect of mingled grandeur and loveliness, and situated upon a freehold estate of between two and three hundred acres of valuable land. In the academical department about sixty youths are receiving a sound education, under a head master and competent assistants. In the college, upwards of twenty young men, many of whom have been encouraged by their respective churches to engage in the Christian ministry, are pursuing a higher course of study under the direction of three excellent professors. The institution, under the style and title of Acadia College, is now incorporated under the sanction of a royal charter, granted to it by our liberal government. It is situated in the very centre of a large and influential baptist population, Horton church, not to mention others in the immediate vicinity, consisting of 560 members. Though a baptist institution, and under the direction and care of baptists, it attracts by its high reputation no inconsiderable number of the youth of other denominations. This is a pleasing circumstance, and I should not be sorry to hear that there were baptist youth in the colleges of the other denominations, for in this, amongst other ways, we hope to see sectarian prejudices broken down, especially in the rising generation.

"Our baptist friends have been influential enough for many years to obtain towards the expenses of the college a legislative

grant of £300, which has this year been raised to £500, a gratifying tribute to the unsectarian character of the institution, its literary merit, and the estimation in which our body is held. Acadia college, however, could not be sustained in its present efficiency without liberal voluntary contributions. Our friends make noble efforts on its behalf, and are amply repaid. There is perhaps no similar institution existing where the religious instructions communicated have been blessed in the conversion of so many of the inmates. Horton has enjoyed repeated revivals, and the last, which took place in the spring of the present year, appears to have been the most extensive and pleasing of any. A large number of the lads and the young men were baptized upon a profession of their faith. The success of the institution has rendered additional accommodation absolutely necessary, and you will be pleased to hear that amongst the resolutions passed at the recent meeting of the association was one pledging the baptist body to raise £1500, during the present year, to meet the necessary expense. This was a noble resolution. £300 were contributed upon the spot, and four agents engaged to canvass the churches throughout the country for help towards the remainder.

"If the baptists of Nova Scotia are zealous in promoting education, they are equally so in the cause of missions. Home missions are prosecuted with diligence. Suitable brethren are appointed to itinerate in destitute districts. Their expenses are borne in part by those whom they visit, the people being exhorted to liberality; what remains deficient is supplied by the association. These itinerating journeys, which are undertaken by valuable brethren, and prolonged during many weeks, and sometimes months, appear productive of much benefit. The bounds of the denomination are thus continually extended, souls converted, and new churches formed. It is quite pleasing to see how our brethren, to use a Nova Scotian phrase, seem in this manner to be "taking hold" of the most distant parts of the province. Happily we in Canada are now enabled, by the help of some of our young friends from Montreal, and by assistance from Christian friends in England, to attempt something of this kind amongst ourselves. It was peculiarly gratifying also to find, that the zeal for the conversion of the heathen, which has so honourably and so long characterized our denomination in England, and also, though more recently, in the United States, burns brightly in the bosoms of baptists in Nova Scotia. We may soon expect to hear that one, if not two young baptist missionaries, well qualified for the work, have quitted the retirement of Horton for the shores of Bengal, Burmah, or Africa.

Our brethren are united, and they find the truth of the adage, 'union is strength.' They have begun with educating their youth in the fear of God, and offering every advantage to such of their pious young men as have been licensed to preach and desire these advantages. We see the issue in the outpouring of the Spirit upon their educational labours, in a rapid increase of influence and public esteem, and in an increasing concern for the souls of men. I should say, perhaps, that our brethren have been accustomed for many years to send contributions to the American Board of Baptist Missions. But they think that by sending abroad some young men of their own, a deeper interest will be excited amongst them in this sacred cause."

CANADA.

In accordance with resolutions passed by the Eastern Baptist Association and agreed to by the committee of the Canada Baptist Missionary Society, delegates met, Sept. 8, at Haldimand, for the purpose of ascertaining if a union could be formed among the baptists to promote missionary and educational purposes, without a sacrifice of principle.

After singing and prayer, the convention was organized by choosing Rev. J. Gilmour as chairman, and G. Silver as clerk.

Dr. Davies was called upon to explain the principles upon which the Canada Baptist Missionary Society was formed, and was followed by J. Girdwood, J. Edwards, sen., and several others.

A Committee was appointed to draw up resolutions, and made their report on the next day; when the following resolutions were severally discussed and adopted.

1. That the well-known design of the Canada Baptist Missionary Society is to promote missionary labours in the destitute parts of this country in connexion with ministerial education.

2. That the society is, from the nature of its constitution, open to the co-operation of all who hold the distinguishing tenets of the baptist denomination, in connexion with evangelical piety.

3. That the society distinctly recognizes the independence of the churches, and seeks their co-operation no longer than its efforts shall manifestly appear to be disinterested, and directed to great objects of common concern to all.

4. That upon these grounds the baptists of Canada are earnestly invited by this convention to co-operate with the Canada Baptist Missionary Society, and to sanction and sustain its efforts by all means within their reach.

5. That this convention warmly recom-

mends the brethren J. Edwards, sen., and W. H. Landon, as the appointed agents of the Canada Baptist Missionary Society, to the liberality of the friends to whom they may appeal for aid.

NEW CHAPELS.

HILL CLIFF, CHESHIRE.

On Sunday, Sept. 26, this place of worship was opened, after being rebuilt and enlarged. Sermons were preached on the occasion by Messrs. Kenworthy and Macpherson of Salendine-Nook. The congregations were good, the interest excited was great, and the collections liberal. The sum of £33 7s. 6½d. was collected. Of late the church has increased; God has arisen and blessed Zion, and tokens of his future regard appear. On this ancient church may the smiles of his approbation continually rest, and on the long neglected county of Cheshire, in which the baptists are few and feeble, may the outpourings of his Holy Spirit be graciously felt!

ASHILL, DEVON.

On Thursday, Sept. 30, a small chapel recently erected in the village of Ashill, in connexion with the baptist church at Saint-Hill, Kentisbeer, Devon, was opened for divine worship. In the morning, the Rev. J. Chapman of Collumpton read the scriptures and prayed; Rev. J. Burton, of the Home Missionary Society, preached; Rev. C. Hawkins closed in prayer. In the afternoon, Rev. H. W. Stenbridge of Uffculm read and prayed; Rev. J. Burton preached; and Rev. R. Serle closed in prayer. In the evening, Mr. C. Baker read and prayed; Rev. C. T. Keen of Exeter preached; Rev. F. H. Roleston, pastor of the church, concluded the interesting services with prayer. Notwithstanding the unfavourable state of the weather, the chapel (which will contain about 150 persons) was completely crowded, and many could not gain admittance.

RUSHANGLES, SUFFOLK.

A new baptist chapel was opened in this place on Wednesday, Sept. 29. Brother Gooch of Fakenham preached in the morning. In the afternoon, the concourse of persons being so great as to render it impossible to meet in the chapel, brother Elven of Bury preached in an adjoining orchard, from Gen. xxviii. 19, "And he called the name of that place Bethel." In the evening, brother Elven preached again, to an overwhelming congregation, from 1 Chron. xxix. 5. The spirit of hearing the gospel in this place is peculiarly en-

couraging, and may well elicit the exclamation, "What hath God wrought!"

STRADBROOKE, SUFFOLK.

The baptist church and congregation at Stradbroke originated in the year 1817, under the ministry of Mr. Goldsmith, the present esteemed pastor. They worshipped for twenty-four years in a very incommensurable chapel, which was always inadequate to the comfort and accommodation of the congregation,—a fact which is attested by all the ministers who are acquainted with this interesting cause; yet the fear of being involved in a heavy debt deterred the friends from undertaking to build, till, in the early part of the present year, a few warm-hearted Christians took up the subject with zeal and liberality; and their good example being followed by others, the result has been that in less than seven months a new, substantial, and lofty chapel is built, the dimensions of which are forty-eight feet by thirty-six inside, with a deep gallery in front, and slated roof, the entire cost of which, including palisades, lamps, &c., is £630; towards which upwards of £400 have now been collected. The people here desire to record their gratitude to "the Giver of every good and perfect gift" for so wonderfully appearing for them in this their time of need. Nor can it be forgotten, how much under God is due to Mrs. Goldsmith, the beloved pastor's wife, for her untiring and self-denying zeal in collecting for this important object.

On Thursday, Sept. 30, the new chapel was opened for the worship of God. The services of the day were commenced by a prayer-meeting at half-past nine in the morning; in which there was felt a sweet sense of the divine presence, which was hailed as a "token for good." At half-past ten the public service was commenced, by brother Wilken of Rendham, independent, reading the scriptures and praying; brother Sprigg of Ipswich preached; and brother Lewis of Diss concluded by prayer.

The afternoon service consisted of addresses by various ministers on important subjects; an arrangement which it is believed gave universal satisfaction. In the evening, brother Balls (city missionary from Norwich) prayed; brother Elven of Bury preached; and brother Sprigg concluded by prayer.

Although the weather was very unfavourable, the congregations were crowded; and, notwithstanding the extraordinary efforts the immediate friends of the cause had previously made, so evidently were the supplications of the morning prayer-meeting answered, that the collections amounted to £46 6s. 8d.

ORDINATIONS.

OLD FORD, BOW.

The public recognition of the Rev. Andrew G. Fuller as pastor of the baptist church at Old Ford, Bow, took place on Tuesday, Sept. 7, 1841. The introductory discourse was delivered by the Rev. Dr. Cox; the prayer for the minister by the Rev. Dr. Murch; the charge by the Rev. B. Godwin; and the church was addressed in the evening by the Rev. C. Stovel. The devotional exercises were conducted by the Rev. Messrs. T. Moore, W. Nash of West Drayton, Caleb Morris, indep., R. Ferguson, indep., W. F. Poile, and W. Miall.

LANDEGO, MONMOUTH.

On Wednesday, Sept. 22, Mr. Moses Philpin, late of the Baptist Academy at Haverfordwest, was publicly recognised as pastor of the baptist church at Lanedgo, one of the stations of the "Monmouthshire Baptist Home Missionary Society." The Rev. S. Price of Aberrychan stated the nature of a gospel church and the principles of dissent; the Rev. D. D. Evans of Pontrhydryn delivered the address to the young minister, having first commended him to God by prayer; and the Rev. Mr. Owen of Monmouth preached to the church. At seven in the evening, the Rev. Mr. Price preached to a crowded congregation; and, on the Tuesday evening, Mr. Evans preached at Whitebrook, another station.

Mr. Philpin succeeds Mr. Lloyd, who, a few months ago, was sent out to Jamaica under the auspices of the Baptist Missionary Society. It may not be uninteresting to the friends of home missionary operations to know that the Lord has been pleased greatly to bless and prosper the labours of his servants in these stations, and that Mr. Philpin has entered upon his office with pleasing prospects of extensive usefulness.

HARBERTONFORD, DEVON.

On Thursday, Oct. 6, Mr. John Parrot was ordained pastor over the particular baptist church at Harbertonford, near Totness. Mr. Cross of Newton-Abbot described the nature of a gospel church, stated the general grounds of dissent, and received our brother Parrot's confession of faith; Mr. Pound of Dartmouth gave the charge; Mr. C. Rogers of Torquay offered the ordination prayer, and preached to the people in the afternoon; and in the evening, Mr. Rogers preached a thanksgiving sermon for the harvest. The attendance was very good, and the chapel crowded in the after parts of the day. There is a numerous

population around, and our brother enters on his labours with encouraging prospects of success. May his hands be strengthened for this good work!

SOMER'S TOWN.

The Rev. W. Elliot, late of Willow and Yarmouth, Isle of Wight, has accepted the unanimous invitation of the baptist church meeting in Beulah Chapel, Somer's Town, and entered on his stated labours the 17th of October.

KIDDERMINSTER.

The Rev. John Mills, late of Winchcomb, having accepted an invitation from the baptist church at Kidderminster, entered on pastoral engagements there, on Lord's day, Oct. 17.

RECENT DEATHS.

MRS. KNOWLES.

Died, August 10, at Barley Castle, Cheshire, after a few hours illness, Betty the beloved wife of Joseph Knowles, having a short time before completed the 30th year of her age. She was the daughter of the late Rev. James Bradford, and granddaughter of the late Rev. John Swinton, both of whom were formerly pastors of the baptist church at Hill-Cliff. She was trained up in the nurture and admonition of the Lord. The prayers offered to God on her behalf were heard; she was while very young the subject of a saving change; taught by the Spirit, she saw herself as a lost, guilty, and undone sinner; led by the same agency she came to the cross of Jesus Christ, relied entirely on his perfect righteousness, and realized joy of soul through faith in his blood.

Soon after she had experienced a change of heart, she was immersed and united with the baptist church at Hill-Cliff; with which church many of her relations are now united. She possessed an eminent degree of those qualities which inspire esteem. Humility, patience, and affection were the distinguishing traits in her character. She was a dutiful child, an affectionate wife, and a useful member. She was suddenly and unexpectedly snatched away. The separating pang was keen, but the bereaved husband and relations sorrow not as those that have no hope. In her life shone forth, consistently, the light of divine truth; in her death her Redeemer was with her.

MISS PRICE.

Died, on Friday Oct. 8, of a rapid consumption, in her twenty-second year, Mary

Franklin, the youngest daughter of Mr. Thomas Price of Westminster. She was a member of the church under the pastoral care of Mr. Hammond; and was mercifully enabled, through faith in the atonement of her Redeemer, to await with calmness the approach of the last enemy.

MISCELLANEA.

MINISTERIAL EDUCATION.

Some readers of the Magazine may not perhaps be aware that our respected friend the Rev. John Jackson, now of Taunton, and formerly of Hebdenbridge and Bath, has been engaged, for the last four years, in directing the studies of suitable young men, either as preparatory to their entrance at our established colleges, or with a view to their engaging in missionary or pastoral labour. In this work he has been supported chiefly by the contributions of a few personal friends, and by those of the immediate connexions of the individuals placed under his care. Three of these are now prosecuting their studies at Bristol, Stepney, and Bradford. One is settled in the pastorate. Two have been directed to important spheres of usefulness as town missionaries; one is occupied in missionary labour abroad; and three are now in the house.

The town and vicinity of Taunton, where one of the first academies for the education of dissenting ministers was established (Bogue and Bennett, Hist. of Dissenters, v. ii. p. 21), are admirably adapted, it is thought, to such an institution. We are informed that as one of the present students will complete his term at Christmas next, and as the arrangements provide accommodation for four, there will be two vacancies, at the commencement of the next session, and that assistance is proffered either to such young men as may require it, preparatory to a regular course of study in any of our colleges or at a university, or who contemplate such a preparation for ministerial or pastoral labour as a general course of English education, of theological reading, and the knowledge of the Hebrew and Greek originals of the sacred scriptures can supply.

SURREY MISSION.

The autumnal meeting of this society was held at the Rev. S. Percy's chapel, Guildford, on Wednesday, Sept. 29. The Rev. Dr. Morison preached in the morning, from 2 Cor. ii. 14. In the afternoon the committee assembled for the transaction of business. The public meeting was held in the evening; when G. Foster, Esq., presided, and the Rev. Dr. Morison, with the Rev. Messrs. Connebee, Johnson, Mirams, Ash-

ton, Wm. Jackson, Percy, and Richards, addressed the assembly. The Rev. Messrs. Churchill, Soule, Widgery, Morgan, and Porter, conducted the devotional parts of the public services.

A deep and growing solicitude appears to be felt for the spiritual interests of the benighted villagers of Surrey, and it is earnestly hoped that more ample means may be afforded in order that the gospel may be introduced where it is at present unknown.

Subscriptions or donations will be thankfully received by Mr. J. Hickson, Wandsworth, treasurer; Rev. J. E. Richards, Wandsworth, Rev. J. M. Soule, Battersea, and Rev. R. Connebee, Dorking, secretaries.

THURLEIGH, BEDS.

The baptist chapel which was built in 1827 has been enlarged to about double its former dimensions, and was re-opened for public worship on Wednesday, July 21; when two sermons were preached, that in the morning by the Rev. Joseph Tyso, of Wallingford, from Ps. xxvii. 4; that in the afternoon by the Rev. John Broad of Hitchin, from Isa. ii. 17. A public meeting was held in the evening. The following ministers took parts in the interesting services of the day—Rev. T. B. Phillips of Harrold, J. White of Sandy, G. Hall of Carlton, J. Whittemore of Rushden, W. M. Flanders of Riseley, T. Gates of Keysoe, and J. Battle of Pertenhall. The collections amounted to nearly £20, and the prospects of usefulness are very encouraging.

RESIGNATION.

The state of the Rev. W. A. Salter's health having rendered it necessary that he should remove from the metropolis, he has resigned the pastorate of the baptist church in Henrietta Street, Brunswick Square.

MARRIAGES.

At the baptist chapel, Watford, by the Rev. B. Bartlett, Sept. 18, WILLIAM WINGFIELD to MATILDA HUBBARD, both of Sarraf.

At Robert Street Chapel, Grosvenor Square, London, by the Rev. W. B. Bowes, Sept. 28, Mr. WILLIAM WELLER of Bayswater to Miss CATHARINE AUGUSTIES of Oxford Terrace.

At the baptist chapel, Wellington, Salop, by the Rev. William Keay, Sept. 29, Mr. AARON PRICE to Miss SARAH BROOKES, both of Wellington.

At the baptist chapel, Lockerly, Hants, by the Rev. N. T. Burnett, Oct. 2, WILLIAM WOOLS to ANN CUMMINS, both of Abridge.

At Mare Street chapel, Hackney, by the Rev. Dr. Cox, Oct. 5, the Rev. ROBERT BREWER of Coleford, Gloucestershire, to ANN, eldest daughter of J. J. LUNTLEY, Esq., Triangle, Hackney.

ELIZABETH PUTNAM, both of Waltham Abbey. The newly married couple are engaged to labour in Jamaica, and expect to sail early in November.

At the baptist chapel, Waltham Abbey, by the Rev. James Hargreaves, Oct. 13, Mr. WILLIAM CLAYDON, schoolmaster, to Miss

At the baptist meeting-house, Gamlingay, Mr. EDWARD CAMPS of Wilburton, to Miss PAINE of Brook End House, Gamlingay.

CORRESPONDENCE.

ON A SCHOOL FOR THE SONS OF
MINISTERS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—It has long since been matter of regret to poor ministers of the baptist connexion, that there is no public school in which to obtain for their children a good education. Almost all denominations are providing for their children in this way but ours. It has occurred to the writer that such provision might be made among us; that a populous central town might be thought of; a house selected; a committee formed; a master and mistress chosen; each minister pay with his child £5, £8, or £10 a year, and obtain from his congregation a collection annually. I think, Sir, if this matter were properly laid before the public in your pages, it would be applauded by our wealthy lay friends, and be voluntarily supported by them. Will you, dear Sir, cause it to appear before the public in a becoming form, and you will much oblige,

Yours respectfully,

G. WYARD.

Over, Cambridgeshire.

THE NEGLECT OF A GENERAL FUND FOR
THE SUPPORT OF AGED MINISTERS A
DENOMINATIONAL SIN.

To the Editor of the Baptist Magazine.

DEAR SIR,—I once thought of heading this communication with the title of "The Bath Fund," but on farther thought I fixed on the above. The reason was to draw attention to the subject. I thought if I merely gave it, "The Bath Fund," some might know nothing about it; for the fund does not seem to be very generally known, or its object understood; and some might pass it by as a matter unworthy of attention. Sir Walter Scott, we are told, was very particular about the titles of his novels, in order to ensure attention. The children of this world are indeed, generally speaking, wise in their generation, and the children of light do well sometimes to take a leaf out of their book,

oftener indeed than they do. I have therefore adopted the present title, and have thereby affirmed that the neglect of the Bath Fund, or some such fund, is a denominational sin. Now, Sir, I should not have said so unless I had been persuaded that this is actually the case. I am much attached to the denomination, and therefore do not like to accuse it for accusing's sake. But my attachment to it leads me to endeavour to point out its errors for its own benefit, the good of mankind, and the glory of God. When, however, I speak of the denomination, I include the ministers as well as the people; for however much the people may be blameable for turning their backs on an old teacher, and sending him adrift in order to enjoy a new one, the ministers themselves are also to blame in not taking timely measures in order to meet the evil day. The Wesleyans do this, and do it efficiently. Now, why may not our ministers do the same? It may be said, we cannot act on the principle of combined movement as they can. There is truth in this, but it is only true in part. We can combine; there is nothing in congregational principles to prevent this. We do combine; our missionary societies, our associations, our general union, are proofs of this. The fund in question, the Bath Fund, what is it but a fund established for the purpose of affording an opportunity to all our ministers to make suitable provision for old age? They and the people might therefore easily by a little forethought, attend to the matter so as to prevent the disagreeable sights that are too often witnessed, of old ministers being incubuses on the churches that they once served with considerable éclat, or else turned adrift without resources to provide either for their own wants, or those of any that may be dependent on them. Both cases are injurious to the cause of God and the best interests of men. The circumstance, then, of not endeavouring to obviate those matters that lead to such results is a sin, is the sin of the denomination, ministers and people. Few single churches can both support a pre-

sent pastor and provide for an old one, but what cannot be done singly may be done unitedly, and that too with great ease, if suitable means are adopted. If I can show this, then, the truth of my position will be demonstrated.

That all our ministers may enter the fund, and be maintained in supporting themselves as members of it by the aid of their churches may be shown by a reference to a simple circumstance. That is, supposing that 1000 churches should in the course of one year appropriate the amount of a single collection at the Lord's Supper to this object—an object perfectly congenial with the design of the collection—and say that on an average this in every church amounts to a guinea annually, here is £1000 raised without any additional collection in any of the churches publicly and privately. Now, if this can be done, I think my point is gained—our aged ministers may be easily supported. If they are not, then, as we have seen, the cause of God and the best interests of men are injured; such injury is sin, and they who do not take steps to prevent it are sinners. Does this character, then, belong to the baptist denomination? I leave it to my brethren to give the reply.

DELTA.

THE BATH SOCIETY FOR AGED AND INFIRM MINISTERS.

To the Editor of the Baptist Magazine.

SIR,—I have been requested by the committee to introduce, through the medium of your magazine, the claims of this institution to the consideration of the ministers and members of our different churches. This society originated in the pious zeal and benevolent efforts of a few friends in Bath, in 1816, where it is still located; yet it is little known, and very feebly supported, although it is a *denominational institution*, and well calculated to become a blessing to our ministers and churches.

It may be desirable to state that, at the last annual meeting of the society, a material alteration was effected in one of the rules, affording an opportunity for any ministerial brother among us to become a beneficiary member, by paying up his subscriptions, with interest, from the period of his ordination. Now in this change I felt, with others, a deep interest, and hope that our brethren will avail themselves of this opportunity by an immediate application to the secretary, who will furnish them with the rules of the institution.

I know something, from intercourse with brethren, of the anxieties which many feel when they look forward to the termination of their ministerial labours either through infirmity or age, and I would therefore say to them, no longer hesitate to unite with a

society *which is your own, in the interests of which you will take a part, and the resources of which will be applicable to your own wants in the period of need.*

I am aware, Sir, that there is a considerable feeling of indifference or prejudice among some persons against this institution, and it has probably arisen from the fact that its claims have not yet been sufficiently urged, or that its resources have not answered the object of its founders. I have again and again been referred, in my conversation with brethren, to the small sums which have been given to our infirm or aged ministers, and I must say that I deeply regret its present resources. I cannot but think that it is a disgrace to our community that our brethren should have received no more the past year than £7 12s. 11d. each, while subscribing their annual guinea to its funds. *Yet, who is to blame? Is the committee? Or is the guilt to rest upon the members of our churches, some of whom are distinguished by their wealth, and are living in opulence?* Let the question be decided by this fact, that no more than £6 4s. was gratuitously contributed by all the members of the baptist denomination towards this institution, while the subscriptions of ministers who are the beneficiary members amounted to £144 8s. This is a statement which, I have found, has astonished some of our friends, and well it may, when they think that many ministers, who have been honoured of God in the conversion of souls and in the establishment of our churches, are approaching the tomb with all the sorrows of penury and want, and that no more than £6 4s. was contributed by our churches to a society which is so well adapted to cheer the infirmities of age and to relieve the painful anxieties of our brethren.

Is it inquired, what can be done to raise the society? Let it, I would say, receive the sanction and support of our denomination. There can be no division of sentiment among us as it regards the necessity of the institution, as we have but few ministers who are men of wealth. The greater portion of our brethren are entirely dependent on their congregations, and their situation claims the sympathy and kind attention of our churches. Shall this institution then be frowned upon or be regarded with indifference? The rules, if capable of any improvement, may be altered with the concurrence of its members. The funded property is £4150, in the new three and a half per cent. stock. Here is therefore a society, which is established, and which is capable of progression, and which may be rendered an honour to the baptist community; and shall it be overlooked amidst the benevolent exertions of the day?

Let our brethren, then, I would say, unite with this society, and especially our wealthy and influential brethren, whose example and exertions would tend to augment its resources and recommend it to the members of our churches. And let the members of our communities come forward and subscribe to its funds, and thus evidence their sympathies with suffering ministers, whose situation is but little known, and whose trials are much concealed from public gaze, although not the less painfully endured in their own dwellings. *There is an eye that no doubt views them with compassion*, and there is a heart that is alive to all their sensibilities of woe, yet as the disciples of Jesus, who declared that "a cup of cold water given to a disciple in the name of a disciple shall not lose its reward," can we be indifferent to the sufferings of brethren, honoured and aged brethren, who have toiled and laboured in the cause of Christ, and are members of his body and his flesh and his bones.

Sir, I would hope that this appeal through your miscellany may meet the eye of our brethren and our members, so that they may consider the claims of our aged and infirm ministers. I cannot think but that this society might be so augmented in its resources as to allow £40 or £50 annually to its necessitous members, and this would be accomplished by raising its income to £1000 per annum, a sum by no means large for the baptist denomination to contribute to so benevolent an object as the support of its aged ministers. Now let our churches think of this, and by a single annual guinea given by each church in addition to the subscriptions of our ministers, we should relieve the heart of many a sorrowful minister, and cheer his steps as he descends to the grave.

Subscriptions and donations will be thankfully received by James Grant Smith, Esq. and Mr. Edward Tucker, Bath, or by any member of the committee.

I remain, yours truly,
Stroud, Oct. 11, 1841. W. YATES.

ON THE DEDICATION OF INFANTS.

MY DEAR SIR,—In your review of Dr. Hawkins' Sermons contained in your number for this month, I find the following paragraph quoted from the learned doctor's work. "Nay, some even among the baptists appear to bear a reluctant testimony to the strength of that conclusion, to which they are unprepared to yield a full assent. For they also would bring their children to Christ, and seek to introduce them into his church, but by a rite unknown to the church and unauthorized by our Lord, the solemn dedication of infants to God through Christ; thus in some sort admitting the

principle, though they do not as yet reform their practice; but rather presume to substitute a ceremonial of human invention for a sacrament of divine institution."

There is, Mr. Editor, a great deal of truth in these remarks; and I hope that our brethren who are in the habit of publicly dedicating infants to God, after reading them, will be induced totally to relinquish a practice which is destitute of any foundation in the inspired writings. It is deeply to be regretted that ever such an unnecessary and unmeaning ceremony should have been introduced into any of our churches, and that it should prevail to such an extent in the present day. As the learned doctor's remarks justly imply, what is it but the recognition of some rite supposed to be essential either to distinguish the child from the heathen world, to designate it a Christian, or to introduce it into the church of Christ; nor is it to be wondered at for a moment that the ignorant should deem it analogous to baptism, or that learned paedobaptists should consider it, on our part, a substitute for that divine ordinance. Now, as we profess to adhere exclusively to the scriptures in matters of faith and practice, and especially as we deprecate infant sprinkling as a great and serious error, and utterly without authority from the New Testament, we should be careful that we abandon every thing that wears even the semblance of what we believe and declare to be merely a human invention.

I am prompted to send these remarks from a few circumstances of recent occurrence, which I will relate. Within these last twelve months, several persons have applied to me to dedicate their offspring, under the idea that it would answer precisely the same purpose as baptism. Even members of my church have carried their children to neighbouring baptist ministers, because I have refused to do it for them. "What," say they, "is there to be no difference made between our children and the beasts of the field?" Really, Sir, it is high time our people should be taught, that "that which is born of the flesh is flesh," that "circumcision availeth nothing, nor uncircumcision, but a new creature."

The insertion of this letter in your periodical, should it meet your approval, will greatly oblige,

Oct. 6, 1841.

J. F.

GRAVESEND BAPTIST CHAPEL.

DEAR SIR,—Many communications have reached me to inquire whether the church at Gravesend will be upon the open or strict communion principle. To none of these have I responded, because, with the utmost respect for the inquirers, had I been diverted

from the main road by the minor paths, I should have lost my way.

The intention of the committee is not to build a *church*, but a *chapel*, or place of meeting. Consequently, as their secretary, I have nothing to do with the church, but only with the chapel, and this I am well satisfied will be open to all classes of sinners and all sects of saints. I have disclaimed all right of interference, beyond an effort to raise *one thousand pounds*; I have refused, upon that ground, to be one of the trustees; and I do feel that our friends on either side of the question should disdain their view, as an impediment to their benevolence.

Are souls to be neglected while we controvert the communion question? This is the ingenuity of the devil. May the spontaneous promises of both parties practically affirm, "We are not ignorant of his devices."

I am, dear Sir, yours faithfully,

MORTLOCK DANTELL, *Hon. Sec.*

Ramsgate, Oct. 18, 1841.

EDITORIAL POSTSCRIPT.

THROUGH the good providence of God our brethren Giles and Dowson have returned in safety from their visit to Denmark and the adjacent countries, some account of which, in a letter written by them at Hamburg, was given in our last. The information they have acquired is both interesting and important; and the committee of the Baptist Union have thought it desirable that they should have an opportunity of communicating the particulars fully to an assembly convened for the purpose in the metropolis. Arrangements have accordingly been made to hold a public meeting in New Park Street Chapel, on Wednesday evening, the 10th instant, at which they have kindly engaged to be present, and when some practical measures on behalf of our suffering brethren at Copenhagen will be proposed. The attendance on that occasion will, we doubt not, render it evident that a lively interest is felt in their case by Christians of other denominations as well as of our own.

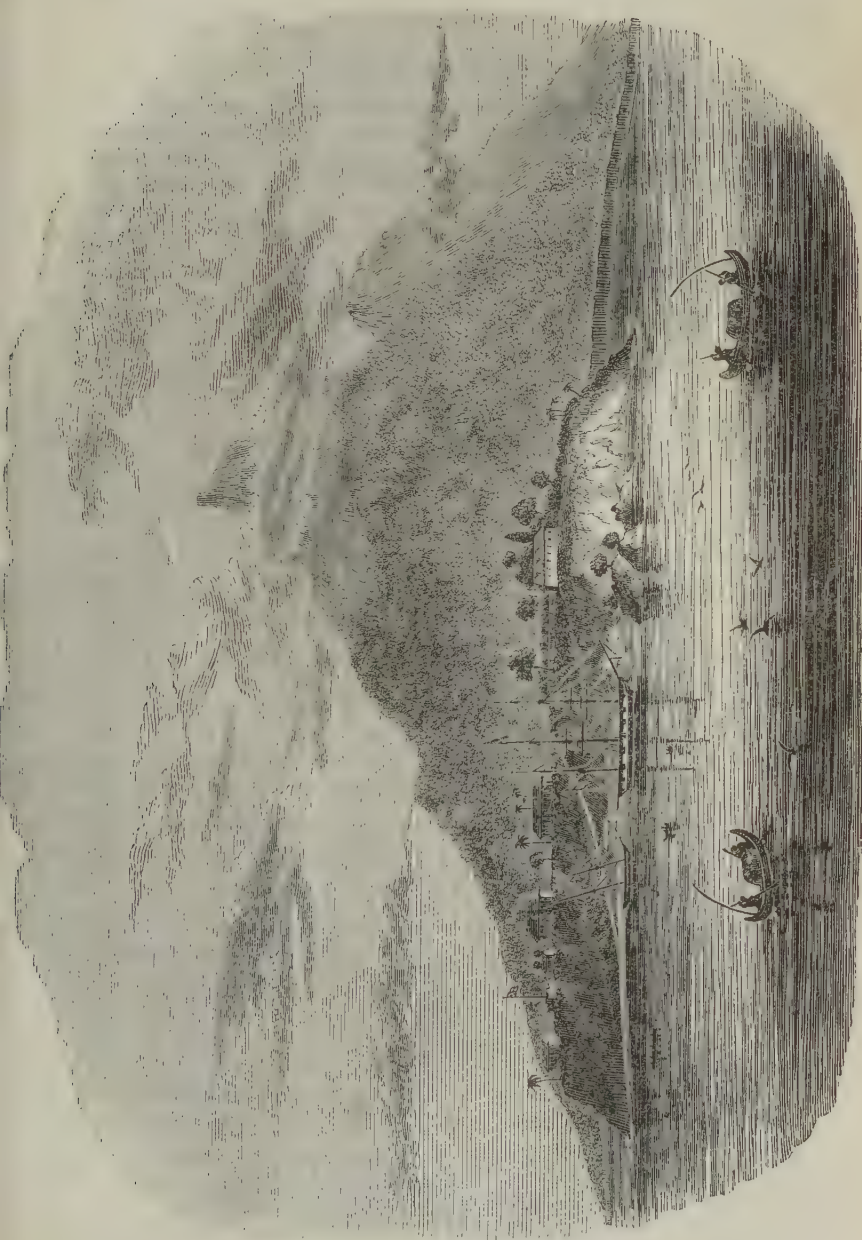
A letter from Mr. Lehmann, pastor of the baptist church at Berlin, has just reached us, which gives a gratifying account of the present circumstances of the little flock under his care. A little more than twelve months ago Mr. Lehmann visited this country, to obtain the fraternal recognition of British baptists; and he was designated to the work of the ministry, in services in which Dr. Murch and Messrs. Dyer, Hinton, and Groser engaged, at Salter's Hall Chapel. At that time however the enjoyment of toleration was so precarious that he requested that the proceedings should not be published,

lest the attention of the Prussian Government should be drawn towards him disadvantageously. This was in the reign of the late king. Under the present monarch religious liberty has made important advances, and Mr. Lehmann and his friends enjoy the protection of the government in their worship. A blessing has attended the dispensation of the word; fourteen have been baptized this year; the number of members is twenty-seven, and brotherly love prevails among them. A little pecuniary help from England would however render this little band very important service. They were accustomed to worship at Mr. Lehmann's residence, till the landlord interfered and obliged them to seek another place of meeting. Much difficulty was experienced in finding one; but at length they obtained one very eligibly situated in the centre of the city, the fitting up of which cost them about £25, for which they have to pay a rent of about £50 per annum. Here they have a congregation averaging one hundred, and as many as two hundred have been present occasionally. "Our prospects," says Mr. Lehmann, "are very bright. When we first opened our new place of worship some ruffian young people caused tumults in the street; but the police interfered in our favour, and arrested some of these boys, and since that all disorder has subsided, and we enjoy a sweet peace in our assemblies. Our church, coming out of a remote part of the town and of a private lodging, into the midst of the city and open to every one, has now assumed a public character, which will tend, as all this is done with the knowledge and even protection of the authorities, to the greater extension and recognition of us as a true church of Christ in the sight of our fellow-citizens." But they are generally poor, and they are apprehensive that, unless they receive some aid from this country, they shall be compelled to relinquish their present excellent place of meeting, and retreat again to obscurity. They beg us therefore to remember that their position is one of great importance, not in reference to Prussia alone, but to the whole of that part of the continent.

We learn from the last number of the *Missionary Register*, published at Montreal, that the Rev. John Dyer of Kingston is about to visit England for the benefit of his health, and that he has undertaken while here to plead the cause of the Canada Baptist Missionary Society.

It affords us pleasure to learn that at the Convention lately held at Haldimand, a resolution was passed recommending the churches in Canada to adopt the selection of hymns commonly known among us as the "New Selection."

MISSIONARY HERALD.



FERNANDO PO.

WESTERN AFRICA.

FERNANDO PO.

A few government buildings near the town of Clarence are visible in the annexed engraving; but the town itself lies on lower ground, between them and the mountainous region beyond them. It is not necessary to describe the island, as letters recently published in these pages have made our readers acquainted with its general character, and its advantages as an experimental station. Further information will be found in the subjoined letters from Mr. Clarke.

Fernando Po, June 24, 1841.

An opportunity offers of sending you a few lines by Ascension Island, or by Sierra Leone, through her Majesty's steamer "Pluto," and I gladly embrace it to inform you of the merciful recovery of my dear brother, Dr. Prince, from a sharp attack of ague and fever, and of my own good health at this rainy and sickly season of the year. Last month I had a sharp attack of ague, after a cold of a few days' continuance, and on recovery rapidly regained strength, so that before the sailing of the *Napoleon* on the 5th inst., I was able to attend fully to all the usual engagements here. Dr. Prince on that day left me for Bimbia; on the 6th he reached the opposite coast, and called upon King William, who rejected his message, and refused him accommodation in his house. In consequence the Doctor was compelled to sleep in the small schooner, and the weather being rainy, and the coast unhealthy, it was no wonder that on the following Thursday he fell sick. Before his sickness he tried another town, and was listened to by about 300 people. It was a merciful providence that the vessel sailed the day after his sickness commenced: she was to have remained a full month, but there being no trade in palm oil, it was deemed useless by the captain and supercargo to remain longer in the place. Glad was I to learn on the following Monday that the schooner had reached the island at a part called Bas-n-ella, not far distant; and on the following Wednesday she came in sight; on the Thursday early I went to the wharf to welcome my colleague on shore, but it was some time before he appeared on deck, which made me fear all was not right. He was able to walk to our lodgings from the wharf, and had the advice of Dr. Hensman without delay. His case was of a more serious description than it had been in any previous attack, but the agreeable change, from a confined vessel and indifferent attendance to a comfortable bed, with judicious medical treatment and tender sympathy, has been blessed by God to his almost perfect restoration. He was in fine health and spirits on leaving this place, and went sin-

cerely desiring to benefit benighted souls. Bimbia is a place notorious for the slave-trade; and the schooner was taken for a slaver, with topmasts down, not to be seen at too great a distance; perhaps the disappointment helped to sour the minds of these degraded and miserable people. Bimbia must not, however, be lost sight of; there are eight or ten towns within a short distance of each other, and among these there are some, I doubt not, prepared by God to hear and receive the gospel. Their misery calls for pity; their nearness to Fernando Po will enable missionaries frequently to visit them. I need not ask for a good little sloop to sail to those places before you send missionaries, but when missionaries are stationed here this will be required; and in it, at a small expense, missionaries will go at proper seasons to Bimbia, Cameroons, Calabars, Bonny, and other parts within easy reach of this island. In the dry season the sea is smooth and safe, and a few hours take you into any of these rivers I have mentioned.

Our work here still bears a favourable aspect, and we hope several have been changed in heart by the power of the Spirit of God. Last sabbath I preached as usual early in the morning; the attendance was particularly good and attentive. At half-past ten o'clock, A.M., I attended to the sabbath-school, and had sixty-seven in attendance, some of whom can now read in the word of God. Among those making steady progress is a man from Cameroons, belonging to the town at which Dr. Prince and I were offered land for the use of our society. This man is often with me for half an hour before a prayer-meeting or lecture, and spends as long time after as I can think of keeping him from his rest. From him I have obtained most of my Cameroons vocabulary, and his attendance on the preaching of the word is pleasing and encouraging. Dr. Prince began to teach this man and some others; but none stand it out so well, or make such progress, as does this individual. After dinner I went to Krü Town; on the way I passed a house where several Cameroons were dancing and making a great noise. Im-

mediately as they saw me the dancing ceased ; and the chief man came out to apologize for their conduct. I told him he was doing very wrong ; that he knew it was God's day, and that such things ought not to be done. I passed on, but found afterwards that there was no more dancing carried on in that house for the day. It was however kept up at Mr. Scott's to a late hour in the evening by a party of his people. At Krü Town I found the people very indifferent, but obtained an interpreter, and twenty-five persons to listen to the word of life. I caught their attention, and remained with them as long as my other duties would allow. I walked back along with some of the people going to worship, and had immediately to commence the evening service, when I had again a goodly number to hear.

Our hands are full of labour, and we are very happy in it, and soon we hope to see Fernando Po a land of freedom and happiness. Fear not to send missionaries ; wise, judicious men have here a noble field for their wisdom and zeal.

Clarence, Fernando Po, July 10, 1841.

My health continues good ; and Dr. Prince is again quite well. Our prospects for this island are cheering ; but all is darkness with regard to the vast continent, the interior of which we wish to penetrate. Thirty-two persons from different nations have joined our Wednesday evening classes. The sabbath and week-night meetings are well attended. Twenty-four couples have been united in marriage ; five couples more have had the banns proclaimed ; and several more are preparing for a similar union. All these, before we came, were living in open concubinage. Night brawls and drummings have ceased ; except an occasional noise at Krü Town, or among the Dewallas from Cameroons. All agree, even those not very friendly to us, that a great change has been effected.

Fernando Po, July 27, 1841.

As a vessel is to sail from this port in a few days, I prepare a letter for you, to inform the committee of the continued health of Dr. Prince and myself, thus far through the cool, rainy months, in which we are almost entirely shut up to labour in the town of Clarence. The change produced here is great ; and the number of those disposed, I trust, by the Spirit of God, to forsake their old, long-tried, and miserable course of open sin, is gradually increasing. We have, as might be expected, from time to time, to mourn over those, who, in a season of temptation, fall back, as it were, into their old course of quarrelling, fornication, and drunkenness. But we are also privileged to rejoice over many who stand in the strength of God ; and over the few who have fallen, on their rising again.

to sorrow for sin, and deep penitence before the Lord. None have yet entirely gone away from us ; all who have professed a desire to serve God go forward and increase in knowledge, or else show, that now in sin's hateful ways they can find no rest ; and these seek forgiveness of God, and reunion with our private classes, with an appearance of sincerity, which, except in one or two cases, we dare not doubt. Although there is no direct connection between marriage and joining with us ; yet most of those who become united in matrimonial bonds afterwards give their names as catechumens, and attend diligently on our public and private instructions.

The people here are not impatient for baptism ; but appear to have among them a fear lest they should get baptized, be left by their religious instructors, and fall again into sin. We point out their error in looking too much to us, instead of looking to God for strength to resist every temptation, teach them their duty plainly, but do not press too much upon those we hope are converted to God their duty to be baptized ; we wish it to come from their own convictions of duty ; but the duty, thus to confess Christ, we fully teach in public, and in private, when proper seasons for it occur. We earnestly hope no time will be lost in sending out help, and pray that no trifling considerations may deter the committee from doing all in their power for Africa.

This island will, I hope, be the first starting point for our society ; and at no distant day we may hope to see a line of missionary stations stretching from the regions of Mahometan darkness on the borders of the great "*Sahara*," to the same thick night at Timbuctoo, Houssa, Bornou, the Nubian desert, and the Egyptian sea. The unknown interior will open before the peaceful messengers of the Lord. The wild inhabitants of the islets of Lake Tchad, the warlike Bergharmians, the dwellers on the tops of the mountains of Donga and Jebel Kimra, shall hear, and will receive the tidings of great joy. The missionaries who shall penetrate by the desert plains behind Congo and Angola, will ultimately join with those who have entered by Mozambique and Zanguebar ; and again unite with those already making silent progress among the mountains of Abyssinia, and to the north of the deserts of Lattakoo. It is a delightful prospect ; and while from heaven we look down, or descend as ministering spirits, to behold the triumphs of Immanuel, we shall rejoice that, during our short sojourn in the body, we were privileged to labour in extending the dominion of the Prince of Peace, whose right it is to reign over earth, as well as heaven. Though I have omitted Mohammedan Africa, and other dark parts of the earth, I feel for them all, and know that the day shall come when the strongest bars of superstition will be burst asunder, and the

whole earth see and experience the salvation of the Lord.

I hope God will bless the present attempt made by government, and others, to introduce a system of justice and humanity into Africa. If I had never resided in Jamaica, I should have been surprised at the falsehoods unblushingly told, and the tyranny openly perpetrated, by men much more like captains of slavers, or overseers of slaves, than like superintendents or masters of freemen. Let nothing of this sort prevent our society from securing Fernando Po as an outpost; and let no words be spoken, *in the way of advice*, calculated to tempt a timid young missionary to stop his ears to the cries of the oppressed, and so much as appear, for the sake of quiet or of favour, to take the side of the oppressor.

I have spent many hours with two Mohammedans, who are natives of Houssa, and wait-

ing here an opportunity to return to Saccatoo. They both read and write their language; and one of them employs most of his time in writing from memory passages of the Koran. Nearly forty years ago they were stolen and sold into slavery; they were taken to Trinidad, and became soldiers. After obtaining their discharge they got a passage to London; next to Sierra Leone, then to Cape Coast Castle; and three years ago they reached Fernando Po; here they have waited, and now hope to be taken up as far as Rabbah, in one of the vessels of the Niger expedition. You will not be surprised at our being now very anxious to hear from you respecting the steps taken for the welfare of Africa. We hope soon to have this pleasure, and when you once know the way to forward letters to this coast, your missionaries may expect a regular supply of intelligence and favours to strengthen their hands, and encourage their hearts.

In a letter to Dr. Cox, dated July 13th, Mr. Clarke furnishes specimens of African languages which have come under his notice, referring also to the districts in which they are spoken. As suitable illustrations of the similarity of some, and the great dissimilarity of others, and of the labour which will be necessary to be performed by translators before Africa can be enabled to read the scriptures of truth, he gives the words "fire" and "water" in ninety-seven different languages. He adds—

We are now in the midst of the rainy season, and are much shut up in consequence of it. We cannot venture into the bush to visit the native villages; but by November the rains will cease; and if spared until then, and no opportunity presents for entering the interior of Africa, we mean to employ much time in visiting every part of this interesting island. I have felt very anxious respecting the government steamers, and now begin to fear that that noble expedition has been detained in England for the present. This is the time to ascend the Niger; and the field

that might have thus been opened for the dispensing of blessings temporal and spiritual, to the natives of Africa, has often, when viewed by the eye of hope and faith, cheered my soul.

Dr. Prince is fully restored to health. I suffer daily from a rheumatic affection in the teeth and face, but my general health is also good. I believe we are never forgotten by you; we have an interest in your prayers; and we have surely reaped the benefit of the many prayers offered to God for us.

EAST INDIES.

CALCUTTA.

The last overland mail brought letters from Mr. Thomas and from Mr. Wenger, dated August 17, 1841. Mr. Thomas writes as follows:—

Blessed be God we are all alive, and on the whole have much reason for thankfulness on the score of health. Brother and sister Yates are well; brother Wenger is well; the Smalls are in pretty good health; brother Evans has had a severe turn of fever, but is now, I trust, in a fair way of being soon able to resume his accustomed and very important, as well as arduous duties. Mrs. Evans is in tolerable health; Mr. and Mrs. Morgan have

both been unwell, but I believe are now improving. A short time ago my health was to some extent interrupted, and it was with difficulty I got through my accustomed duties; I am now, through mercy, in my usual health; several of my children have been unwell, and two are still under the doctor's hands; but at this season, when very many around us are suffering, I consider that I have abundant cause for thankfulness for the comparative

lightness of the affliction with which I have been exercised; and when we reflect on the smallness of our number, and the variety, extent, and importance of the labours in which we are called to engage, there does appear great mercy in the general health enjoyed by

the mission in Calcutta. It is thus the Lord accommodates his dispensations to our circumstances and necessities. Oh, for thankful hearts and faithful hands, that suitable returns may be made for favours so vast and varied!

Mr. Wenger says,

The stations to the south stand much in need of more active and regular superintendence than can be given to them by me. The present plan would be unsatisfactory under any circumstances; it is much more so now that the missionaries of the Propagation Society, who occupy the neighbouring station of Baripur, are endeavouring to ruin our work. Three of our native preachers, discharged for bad conduct, are employed by them, and left in their former localities, where before the Baripur missionaries had no converts. These native preachers are Gour, of Morapay, discharged for using incantations; Rajbullabh, of Dankhata, discharged for an attempt of adultery; and Bhim, of Khari, discharged for glaring covetousness and acts of oppression. In addition to this, about thirty rupees for certain, and probably much more, are paid every month by them to people who have left us. They hold out a kind of premium to deserters from our denomination. In the last two numbers of the "Friend of India," you will see some remarks of Mr. J. Marshman's on the subject. The London Society's missionaries are much more vexed than we are, though their causes of complaint unfortunately are less tangible. It is Puseyism that does all this mischief.

The station at Musigdarchoke, where, a few weeks ago, some of our people had to suffer persecution,—alas! not from the heathen, but

from Episcopalian converts,—is, upon the whole, in a flourishing condition. Several families have, during the last two or three months, given up caste, and there is more steadiness to be discerned in the body of professing Christians than formerly.

On translations I will write to Mr. Steane, as soon as I shall have heard from him. I only mention now that our bible has advanced as far as 2 Sam. vii.

But can nothing be done to obtain additional help for us? Thus far God has led us on; but whether it will be physically possible to some of us (I allude more especially to brother Thomas) to hold out much longer, is a very doubtful question. When brother G. Pearce comes out it will be a source of great pleasure to us; but it is a question whether we shall be materially relieved, because he will only do well and properly what is at present barely kept from falling to the ground. But how great will, nevertheless, be the joy to behold his countenance once more!

Amidst our numerous trials, and we have lately had many, especially in connexion with our native churches, we know and experience that God is a faithful God and a merciful Father. I for one have no feelings of disappointment or discouragement as to the final result, although some details may not always afford much hope. Are we often prayed for by the churches?

In their fourth annual report, just published, the Board of Managers of the American and Foreign Bible Society, who have rendered important assistance at various times in support of our eastern translations, and who keep up a distinct correspondence with the translators, refer to some of the Calcutta versions, and especially to those of Dr. Yates, in a manner which will afford our readers pleasure. Speaking of India they say,

From the Baptist translators in this country, the Board have received the most gratifying information. Steady progress has been made in the important work of translating, printing, and distributing the word of God; and the brethren employed in this department have enjoyed special evidence of divine approbation.

Since the last annual meeting, large editions of the New Testament, and of the Psalms, have been completed in the Hindustani, the Sanskrit, the Bengali, the Armenian, and the gospel of Matthew, in Hindui, Nagri character, amounting in all to about 40,000 volumes.

The excellency of these translations has been attested by many of the best judges in

India. In the Calcutta Christian Observer, for December, 1839, Cinsurensis, who is regarded as a very intelligent critic, gives his unqualified testimony to the faithfulness and elegance of Dr. Yates' Sanskrit version of the Psalms.

An officer of learning and distinction says concerning the Hindustani New Testament: "I have had several chapters read over by several Munshis here, and asked their opinion concerning the style in which it is written; and they all agree in stating that it is plainly and carefully translated, according to the idiom of the Hindustani language."

In these versions, say the translators, "it has been our constant object to present the word of God in simple, but pure language,

and in an idiomatic style, so that the sacred volume might be readily understood by the poor and unlearned; and at the same time be not unacceptable to the educated part of the community."

Another writer at Monghyr, upon the same subject, remarks:

"Independently of the translation of every term, which is not done in any other translation into Hindustani with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates' Hindustani translation which I see in no other. I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no definite idea from the reading, are not left thus in Mr. Yates' translation, but have a clear defined sense enstamped on them.

"If it be so great a fault in a translator to put a sense on scripture, I think it is a far greater one to write that as a translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

"I am glad Mr. Yates' singularly eminent qualifications as a translator begin to be known and appreciated. His noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory."

At the last dates, a new edition of the Testament in Sanskrit, with extra copies of the Gospels, had just left the press, and a new edition of the Testament in Hindustani was in progress. It is expected that this volume will be so reduced in size as to comprise only 550 small 12mo. pages. These several editions will make an aggregate of 19,000 volumes.

For the convenience of those who read the Hindustani, but are not familiar with the Arabic character, used in other editions of the scriptures in this language, the Calcutta brethren have commenced an edition of 19,000 copies of the Gospels and Acts, in the Hindustani Persian character.

Five thousand copies of the Psalms of David in Bengali, and an edition of 3000 copies of the Proverbs of Solomon, with new editions of the Gospels and Acts in the same language, have probably ere this been completed; the whole making together 48,000 volumes.

It has long been the anxious desire of our brethren to carry through the press an edition of the *whole Bible in Bengali*. To engage in this great work, they have been frequently urged by their Christian brethren of all denominations. We are happy to learn, that the task has been undertaken, and at the last dates the book of Genesis was already in type. They propose to print simultaneously two editions of the whole Bible; one in quarto, for use as pulpit and family Bibles; the other in large 8vo., making together 3000

copies; and both to contain marginal references, and literal renderings of Hebrew or Greek idioms.

The Board have received a neat 12mo. volume of 200 pages, comprising a "list of proper names occurring in the scriptures; designed to form the basis of a uniform method of spelling the proper names of scripture in the languages of India." The importance of this work will be appreciated by all who have heard of the constant perplexity to which the readers of nearly every edition of the Bible have been subjected, especially in India, owing to the irregular manner in which the proper names of scripture have hitherto been spelt. Uniformity in this respect is truly a desideratum in every language: and the literary labours of the Calcutta Baptist Missionaries have in the present volume accomplished a work which will, it is believed, go far towards settling an important question, in relation to new and improved versions of the Bible.

To illustrate the utility of the present work, let any man examine but a few names in the English authorized version, and he will be surprised to find that different forms are often employed for expressing the same proper name: as Lucas and Luke, Noah and Noe, Timotheus and Timothy. Several chapters in the Old Testament, it is well known, consist almost entirely of proper names, and it is to be lamented that the translators who lived in the time of Elizabeth and King James seem to have paid but little attention to the orthography of proper names. This is particularly observable in the books of Chronicles.

The reader of the authorized version is often astonished to find the name of Elijah and Elisha, in the Old Testament, changed into Elias and Eliseus in the New Testament. So too Isaiah and Jeremiah are transformed into Esaia and Jeremy! In the forthcoming edition of the Bible in Bengali, we are happy to say, that for the first time in the whole history of Biblical translation, the name of the same person or place will be spelt uniformly, both in the Old and New Testaments. If the same care had been employed by those upon whom devolved the immense responsibility of preparing our common English version, then, the first chapter of Matthew, the third of Luke, and the seventh of the Acts of the Apostles, would have been more easily understood by the readers of the English New Testament, who, as the case now stands, are left to find out that Phalec is the same person as Peleg, and Ragau is no other than Reu.

The whole amount contributed by this Society to aid the Calcutta translators in publishing faithful versions of the scriptures, is 23,062 dollars 43 cents. It must be peculiarly gratifying to contributors to learn, that this amount has been faithfully appropriated to Bible dis-

tribution among the millions of India. Kutwa, Birbhum, Monghir and Patna, as well as Benaras, Allahabad, Agra, Delhi, and many other parts of continental India, have been supplied with scriptures from this fountain of truth.

The scriptures in Sanskrit, Bengali, Hindui, Hindustani, Armenian, Orya, and other Oriental languages, are constantly for sale at the Calcutta Depository; thousands of copies of which have, like good seed, been broad-cast over the moral fields of India.

Let not American Christians forget, that within the British Indian possessions and neighbouring states there is a heathen population of not less than *one hundred and thirty millions*, among whom the scriptures might now be circulated, if adequate means could be obtained. Unless, therefore, the efforts of the churches to carry forward the work of Bible translation shall be put forth on a scale, and sustained by an energy, to which the most devoted of the followers of Christ have hitherto been utter strangers, hundreds of millions of idolaters must perish for lack of that knowledge and happiness which the scriptures alone communicate.

In a recent letter to your corresponding secretary, we find the following impassioned appeal to the sympathies of American Baptists. "My dear Brother—You have set us to work:—the providence of God, and the spiritual wants of more than a hundred millions of immortal souls, in a state of dreadful destitution, urge us to strain every nerve in its prosecution, and will you blame us for doing too much? and having set us to work, will you withhold the requisite support? No, you will not. You will spread the case before the God you serve, you will lay it before the managers of your society, you will state it in its fulness to the churches, and I cannot, I dare not doubt the result. You will not say in reply to our entreaty for further aid, 'Brethren, you go on too fast, we will aid you no longer; suspend your translation, silence your presses, and let the millions of immortal beings for whom you have been toiling, perish in the ignorance in which they were born!' No, you will not write thus; but will, I am confident, give thanks for the great things God has wrought, and be encouraged thereby to renewed exertion in the glorious enterprise; will immediately adopt measures to provide us with the means of prosecuting the work to which we are called. Our main dependence under God is on the American and Foreign Bible Society." Brother Thomas further remarks—"The amount we shall actually need for the current year *cannot be less than 20,000 rupees*. Indeed, my impression is, that the increasing opportunities for judicious distribution will call for much more, and that the demand will more than keep pace with the means of supply."

An appeal to the American churches, from

the lamented William H. Pearce, was commenced the day before he was called to his eternal reward. The document, though finished only in part, was forwarded by brother Thomas of Calcutta, and is printed in our last Quarterly Paper. It was his last work, and is, in a manner, a voice from the grave—a voice from the heaven he now inherits, saying on behalf of the myriads of India, Give them the words of eternal truth translated into their own language.

If any thing could add force to that appeal, it is the fact that "the demand for books is constantly increasing." Says a missionary under date of 26th of November: "Of all the Testaments and Gospels which you sent me, there is not one left—many come every day for books, but alas! I have none to give them. A man from Backerganj came a few days ago for a Testament, and many respectable persons whose business brings them to court, near which I live, come and ask for books. A young man called and begged that when I got the long-expected English Testament, I would send one to him." "On the 4th of March," says another missionary, "a scene commenced, to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 4, 8, 13, 19, but here my arithmetic failed; a large crowd had collected, all anxious for books. I was obliged to stand in the doorway, for had they got into the house, and got sight of the books, no order could have been preserved. My children brought the books to me, and I distributed them until I felt exhausted. I then begged the people to retire for a time. I shut myself up in my room and began to reflect. In the morning I had a book case filled—now every shelf is nearly empty. What will our friends in England and America say? Tell them, 'the kingdom of heaven suffereth violence, and the violent take it by force.' The books have gone into the hands of Bramans, Sarkars, persons of the writer caste, officers of the civil government, persons living in distant parts of the Zillah—all of them, as far as I can judge, have been given to persons who can read well. But I felt that so much seed sown in one day ought to be watered with much prayer." "On Wednesday," says the same brother, "the crowd of applicants was greater than before. Many came early in the morning. Chand was with me at the table distributing books, but my poor table having got a fracture in one of its legs, we dispensed with its services. I now sent for Ganganarayan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great—by three o'clock nearly all my books were gone; then I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can I do?

On Thursday great numbers came again, and by two o'clock all the Gospels in Bengali were gone; those in Sanskrit, and a few in Hindustani, only remained—I had to refuse many who came to beg parts of the scriptures. Sorrow and disappointment were depicted on their countenances. More than eleven hundred copies of scriptures, besides tracts, have been

distributed in four days, and that at the earnest solicitation of idolaters who can read. Many Mussulmans have of late become eager for books. Every Hindustani gospel is gone—cannot you send another stock immediately? Let us have a good number of Gospels and Testaments in Hindustani."

CEYLON.

The following extract of a letter from Mr. Dawson, dated Kandy, August 14, 1841, will be read with pleasure:—

You will unite with me, I am sure, in gratitude to the Father of mercies, when I tell you that my dear wife and I, with Mr. and Mrs. Harris and family, are all in the enjoyment of good health. The rainy season has just passed, during which it has been cooler than usual. It is now getting very hot.

I can never sufficiently express my gratitude to God for placing me in my present situation. My most earnest prayers for several years past are hereby answered, and I still fervently pray that this may be the beginning of a life of extended and laborious usefulness. I have much pleasure in devoting the whole of my time to the mission. Never was I so busy before. The printing office engrosses nearly the whole of my time and attention during the day; in the evening I have had frequent opportunities of preaching by interpretation to the interesting natives. Occasionally I have penetrated into the jungle, and preached to the secluded villagers, many of whom, I have good reason to believe, have heard to profit, and indeed experienced a change of heart. Kandy, owing to its elevation, is a salubrious part of the island, and the scenery is romantic in the extreme. Cocoa-nut trees are not so plentiful as at Colombo, but the lofty mountains, which appear on every side, are densely covered with various kinds of timber. Coffee is cultivated to a great extent; and the sugar-cane is found to thrive remarkably well. Mr. H. and I have several times preached to the coolies upon the coffee plantations; and we think that as the importation of Tamuls from the coast is every day becoming greater, a wide field of labour is opening to the view. A few of the coffee planters are favourable to the preaching of the gospel among their coolies; but many who have come here from Jamaica have no disposition to encourage the labours of the Baptist missionaries. However, this is a land of freedom, and obstacles which once existed in Jamaica are not to be met with here, though I fear the thralldom in which the minds of many of the inhabitants are held will not so easily be broken. There appears to me to be a great difference between the condition of some and that of others. In some parts, the influence of superstition and idolatry is such

as to form an adamant barrier to the rays of gospel light: in others, the fields are white unto the harvest: the fulness of time seems to have arrived, and the gospel has only to be preached to be believed and to produce a saving change upon the heart. Of the latter kind I could instance several villages, one in particular, almost inaccessible from its situation in the midst of thick jungle; the approach to which is only made by ascending lofty mountains, and descending almost perpendicular declivities, where a false would be a fatal step, crossing paddy fields, through watercourses, borne on the shoulders of natives, and over rugged rocks which seem to claim the tenantry of ages. Here I found a large village, or rather several smaller ones, many of whose inhabitants met together, and I preached to them the good news of salvation. The head man of this district, several years since, being on a visit to a distant place where Mr. Daniel was passing through, received of him a tract. This he perused attentively, and immediately perceived the folly and impiety of Buddhism; he accordingly gave it up, and from that time earnestly desired that a teacher of the Christian religion might be sent to the benighted people of his village. The overruling providence of God, I doubt not, directed me to the spot. After preaching to about a hundred persons who seemed thirsting for the water of eternal life, I left with them a native teacher, for whom they soon erected a substantial bungalow, in which he teaches their children during the week; and on the Lord's-day they meet together for Christian instruction. I am persuaded that many of them are not far from the kingdom of heaven. Oh that this were the general spirit manifested throughout the island! Here, at Kandy, Buddhism prevails to a fearful extent; it is seen here in awful splendour and magnificence: processions are almost daily seen parading the streets, and the sound of tom-toms is continually in our ears. The parahara, or grand annual ceremony, has just been performed. It is impossible to convey an adequate idea of the procession, which, for seven successive nights, paraded the city, and drew its thousands in its train. Elephants magnificently decorated, on the foremost of

which was the sacred relic, said to be the tooth of Buddha, imbedded in a box of gold, with seven coverings, studded with precious stones and gems, enclosed in a miniature pagoda, and covered with a canopy which was raised to a great height, and supported by men who walked on either side the ponderous animal. Hundreds of flags and canopies; tom-toms, and other music; palanquins, laden with costly offerings; and torches in abundance, carried by men, and whirled round with such rapidity as to look like blazing circles, gave the procession, which was said to be a mile and a quarter in length, a most imposing—though, to a contemplative mind, a truly awful—appearance. Pilgrims, from all parts of the island, visit the Malagawa here, and venerate it as the most sacred spot upon the globe. Nevertheless there has been much good done among the people here by the various agencies employed. The Singhalese services are well attended, and many have been baptized.

The press is the universal object of admira-

tion here; and some are so utterly degraded as to say it could not have a maker, it must have made itself! However, it affords an excellent opportunity of pointing them from the wisdom of man to the wisdom of God. I think the press will effect wonders here. The spirit-stirring compositions of Mr. Harris have already gone throughout the length and breadth of the land; and I think it requires no great share of discernment to perceive that the downfall of Buddhism is near at hand. Hasten it, O Lord, and thine shall be the glory.

Mrs. D. and Mrs. H. daily visit the native girls' school, and, as many of the children speak Portuguese, they are applying themselves diligently to the study of that language, in hopes of being more useful among the many Portuguese inhabitants. At the earnest wish of Mr. Daniell and Mr. H., I am also studying it as well as Singhalese, and long for the time to come when I shall be able to communicate to the teeming population, "in their own tongue, the wonderful works of God."

JAMAICA.

DEATH OF THE REV. J. DALLEWELL.

Afflictive intelligence was brought to us by the last mail from Jamaica. Sickness was unusually prevalent, and death was reaping a copious harvest. Among others, our brother Dallewell, who had arrived at Annotta Bay only three months previously, has been called from the labours on which he was entering, and to which he was apparently well adapted. Mr. Day describes the circumstances attending his removal, in the following communication, dated Port Maria, August 18, 1840:—

On former occasions, at this season of the year, I have felt great pleasure in transmitting to you an account of the services held in connexion with the 1st of August. I do not feel the same pleasure this year, although our services have been of a very interesting character, and much good we hope has been effected through their means; but with the termination of our August services I have to communicate the painful intelligence of brother Dallewell's death. This event took place here at 8 o'clock on Wednesday evening the 11th inst.; on the following day his remains were interred in the chapel-yard at Oracabessa, by my esteemed brethren Abbott and Mil-lard, who kindly came from St. Ann's for that purpose, I being too ill to leave the house.

My dear brother who has departed took an active part in several services held in connexion with our various stations, until Thursday the 5th inst. As we were travelling to Annotta Bay, he complained of an ageish sensation, which increased upon him, and when we reached Annotta Bay in the evening, he complained of slight fever. As we both felt unusually fatigued, we took a little me-

dicine and retired to rest quite early; on the following day I felt better, and brother Dallewell not much worse, but still the subject of slow fever and constant thirst, to allay which he drank a large quantity of cold water. On the Saturday he got up and left his room for some time, and took more medicine. On that day I was exceedingly busy with the affairs of the church, and felt no uneasiness respecting him, as many kind friends volunteered their services to attend him; as his sickness increased, I found it absolutely necessary to abandon my intention of going to Buff Bay to preach on the Lord's day, and as the ordinance of baptism was to be administered at Annotta Bay, I determined on remaining there. Early in the morning I administered the ordinance to fifty-nine persons, after which I was seized with fever, and obliged to go to bed for two hours, after which I ventured to the chapel and preached. This exertion relieved me from fever until the close of the service, when it returned again, and I returned to bed; but as the newly baptized members were not yet received into the church, I made another effort and administered the Lord's supper: this

I had not quite concluded when fever returned with increased violence, and I was again carried to bed; with the divine blessing on the means employed, I was better next morning, but brother Dallewell continued to grow worse. I now began to feel alarmed about him, and determined on getting him home as soon as possible; we were both too weak to ride, and the only means by which we could reach Oracabessa was by boat. About mid-day, on Tuesday, we sailed down twenty-two miles in little more than two hours: I was very sea-sick, but felt much better for the trip. Brother Dallewell bore the passage much better than myself, but it did him no good. We had a chaise waiting for us in which we both drove home; our emaciated appearance greatly alarmed our wives, who were anxiously looking for us. I dispatched a messenger for our medical attendant, who, however, arrived too late to render any service to brother Dallewell. He began to cast up black vomit (which is a certain prelude of dissolution), and continued to do so until Wednesday evening, when he expired.

My fever has abated, but I am very weak and am ordered to take rest; my wife and son have both been very ill, the latter of whom is now sick. The shock to us and to our churches has been very great, but we hope that he who orders all things well will promote his own glory by this painful event. Our bereaved sister bears this afflictive dispensation in a truly Christian manner; her faith and confidence in God delightfully triumph over the weaker feelings of nature.

It is proper that I should further inform you that prior to this distressing event, brother Dallewell and myself had mutually agreed to separate, believing that the efficiency of our labours would be thereby increased. I had,

therefore, intimated to the friends at Annotta Bay my wish to resign the charge of them to brother Dallewell, and he had signified his readiness to become their pastor: this was the last thing he did on the Saturday preceding his death. This arrangement was satisfactory to us all; but now the Annotta Bay church is bereaved again. In her widowed state she looks to me, and my hands are already too full to afford her any aid. I am thankful that God has made me the instrument of healing a wide and threatening breach, although it has been at the expense of my health, and as the rainy weather will soon commence, I shall not be able to visit it as before.

My heart tremblingly asks, "What will our committee do with the Annotta Bay station?" and my faith endeavours to supply an answer, "They will send out another missionary to occupy it;" but reason says, they have done much for Jamaica lately, as well as for many previous years, and they are encumbered with a heavy debt, which they see no immediate prospect of paying. Will, then, the Christian public, by means of whose benevolence a church has been planted at Annotta Bay, and in whose service valuable lives have been sacrificed, allow the kingdom of Christ to recede from that position to which it has already attained, when they daily pray "Thy kingdom come?" Surely if their prayers be sincere they will accompany them with their efforts, and then, while one says, "Here am I, send me," many will offer their silver and their gold, laying it down at the feet of him who has redeemed them, cheerfully saying, "Of thine own have we given thee." Had I another life I would cheerfully give it to the service of God, but I have not. May God raise up more labourers, and send them into his harvest!

DEATH OF MRS. CORNFORD.

The following affecting communication from Mr. Cornford was written at Kettering, Jamaica, August 21st.

Since transmitting my last very hasty communication to you, my heavenly Father has seen fit to remove the brightness of comfort and joy with which I was favoured whilst pursuing my work; to bring down my life to the verge of the tomb; to take away the desire of my eyes with a stroke; and thus to leave me a poor, lonely widower in a foreign land! This has pierced my very soul with the keenest woe; and left me, for a time at least, a prey to sorrow and despair. My dear wife was, indeed, almost the soul of my labours; not merely as supplying me with all the comforts her affection could devise, whilst pursuing my delightful toil, nor as immediately assisting me in my exertions, but as supplying to the full extent of her power the means of instruction to many who otherwise would not have had them. She had gathered her class of females, with whom she would

often spend three or four hours at a time, because no one else was near who could teach them. She had undertaken the superintendence of the sabbath school, for we had no one else capable of doing so; and I was often cheered by its manifest improvement. Various were the plans of usefulness she loved to work, but, alas! she is called away; and now I feel that the hand of God is heavy upon me. My affliction seems more than I can bear. I would not, and dare not repine, but when I say I believe that the Lord has inflicted the stroke in love, it is all that I can say. My extreme weakness of body, resulting from the fever with which I was afflicted at the same time as my beloved wife, has left me almost incapable of sustaining the awful stroke, so that I sometimes think my very youth will be borne down with sorrow to the grave. But though "my spirit is overwhelmed within

me," I rejoice to find that "there is a rock that is higher than I." God is still my portion, and with him nigh,

"Cheerful I live, or joyful die."

The future is to me all shrouded in gloom. The house where we have dwelt is large, and to me now awfully desolate, so that I can hardly bear the thought of returning thither, whilst to be residing elsewhere would be almost equal to relinquishing my charge. What I am to do my heavenly Father only knows. May he who has, by this affliction, withered my every comfort, and blasted all my hope, filling my cup of sorrow to the brim, at least bring glory to himself thereby, and then from me the loudest praise shall ascend, even for the severest pang I have felt.

I cannot, however, close this letter without acknowledging the extreme kindness we have received from Mr. and Mrs. Knibb. Not a sacrifice has seemed too great for them to make, to administer to our comfort, and to save our lives. They came to us at midnight, when first they heard of our woe. They tried every means to supply our wants; they closed the eyes and smoothed the pillow of my dying wife; they took me from the awful scene to their own house, where I have since been cared for as an only child; and here now, suffering much from the effects of calomel, and oppressed with weakness and with grief, I am supplied with all that affection could suggest or heart desire. May the Lord reward their kindness in that day!

ARRIVAL OF MR. AND MRS. LLOYD.

A letter has arrived from Mr. Lloyd, dated Montego Bay, August 27, 1841, in which he says:—

It is my happiness to inform you that, through the kind mercy of God, we have arrived safe, and are as well as can be expected at this trying season, which is the most oppressive part of the year, and mortality is unusually great. You will have heard of the death of Mr. Dallewell and Mrs. Cornford.

May the great Head of the church comfort and support the bereaved, and sanctify this afflictive dispensation to us all. I am much gratified at the anxiety of the great congregations for hearing the word of life. May I be made a blessing to them. They are a truly interesting people.

HOME PROCEEDINGS.

A special meeting has recently been held at Fen Court, the results of which we trust will be permanently beneficial to the Society.

It had appeared to the Central Committee, that, under existing circumstances, the enlarged operations of the Society having occasioned an expenditure exceeding its income, and the decease of the late lamented Secretary having rendered it necessary that some measures should be taken to provide for the performance of those duties which he had been accustomed to discharge, it was desirable that a meeting of the General Committee should be obtained. A circular was therefore issued inviting their counsel and co-operation, and in consequence fifty ministers and members of Committee assembled.

The proceedings began on the evening of Tuesday, October 5th, when a meeting for prayer was held, at which Messrs. Trestrail of Cork, Roff of Cambridge, Yates of Stroud, Edwards of Nottingham, Lewis of Chatham, and Pritchard of London, implored the guidance and blessing of God. On the following morning, at 10 o'clock, the Committee re-assembled, when, after prayer by Mr. Gray of Northampton, the Treasurer opened the meeting, and called on the Secretary to give a general view of the objects for which it had been convened.

The state of the finances engaged the attention of the Committee in the first instance. It appeared from the statement of the Secretary that the expenditure of the Society for the current year could not be estimated at less than 24,000*l*. (every item having undergone the careful examination of a sub-committee, and the whole having been found incapable of further reduction without curtailing the foreign operations of the Society), with a certain necessity of future augmentation; while the available receipts of the year could hardly be rated at more

than 18,000*l*. Full and anxious inquiries were made into the manner in which this large expenditure had been incurred, and the frugality and wisdom with which so much money is disbursed; and it became evident to the Committee that the outlay was occasioned by most important foreign labours, which had been gradually extended amidst loud providential calls and many gracious encouragements.

Such labours they could not for a moment think of abandoning, at least until every practicable effort had been made for their support; and they came unanimously to a resolution that measures be immediately adopted for the purpose of raising the income to the necessary amount. A Sub-Committee was appointed to consider the best means for effecting this purpose. The following report was made by them at a subsequent stage of the proceedings, and unanimously adopted.

The Sub-Committee entered upon the consideration of the subject under a deep sense of its importance and difficulty.

The increase in the operations of the Society must be regarded as an answer to prayer, and a cause of joy and gratitude, as it is connected with the glory of God, the conversion of souls, and the improvement of the nations of the earth; but it is with sorrow the Sub-Committee notice that the income of the Society has not advanced in proportion to the enlargement of its operations, and they feel regret, mingled with some apprehension, at the present state of the finances, the income for the year being likely to realize not more than £18,000, while the expenditure, to continue the various stations and for necessary purposes, it is expected will not be less than £24,000.

The Sub-Committee feel however assured, that they express the sentiments of all their brethren while they declare their humble reliance upon "the Father of Lights, with whom is no variableness nor shadow of turning," that having opened doors of usefulness to the Society, in accordance with the promises of his truth and mercy, he will not now forsake his servants. Let us pursue our course with faith, and prayer, and effort, and though we may have to pass through trials and difficulties, we shall be gladdened with the consciousness of his approbation, and shall witness the still wider triumphs of his kingdom.

Neither can the Sub-Committee allow themselves to believe that the churches at home which have, through this Society, been the honoured instruments of diffusing the gospel abroad with so much success, will suffer that success to be lost or impeded by withholding the necessary funds.

The Sub-Committee, after inquiry and deliberation, have unanimously agreed upon the following recommendations:—

That all the churches of our denomination in England, Wales, Scotland, and Ireland, which have not made any collection for the mission, have its claims laid before them, and be earnestly requested to come forward to its help.

That in all towns and cities throughout the country, in which there are no churches of our denomination, attempts be made to hold public meetings, or, if that be impracticable, to collect subscriptions and donations on behalf of our Society. The Sub-Committee believe that, in many of these towns, there are friends of Baptist sentiments, and that others will be found there willing to render aid to our Society.

That all the subscribers to our Society in town and country be reminded of its success and necessities, and how much the doubling or other increase of their subscriptions will tend to remove its difficulties and confirm its usefulness, and that they be therefore earnestly entreated to increase their annual contributions.

That affluent individuals be applied to for extra donations, that the wealth which God has bestowed on them may, in proportionate degree, be consecrated to the very highest and noblest purposes of Christian benevolence.

That the subscribers be reminded of the desirableness of their children becoming subscribers also ; and that attention be directed to Boarding and Sunday Schools, that the efficient aid of the teachers may be secured, and that the young persons there instructed may have the opportunity of contributing, and thus in early life forming habits of generosity to the Missionary cause.

That application be extensively made to obtain new subscribers, especially to the members of our churches and attendants with us on divine worship, and to persons able to give and known to be friendly to the improvement of mankind in piety and happiness.

With respect to the means by which the suggestions thus given may be carried into effect, your Sub-Committee, after mature consideration, have come to the conclusion that application by circular letter, for increased or new subscriptions or donations, will be productive of little effect ; that it is essential to the very existence of the Society in its integrity and usefulness, that something be speedily and efficiently done ; that the incurring of some expense in the way of agency seems to them indispensable, though they think it need not be much ; and that no way appears to them so likely to secure beneficial results as to divide England and Wales into districts, and to engage the best and most suitable agents that can be found, not permanently, but for a limited time, one for each district ; to wait on all the subscribers within its limits, and personally solicit an increase of their subscriptions, and to obtain donations and new subscriptions ; to co-operate with the friends of the Society in efforts on its behalf in places where no Baptist churches exist ; and in any other way in his power, and approved by the friends in the respective neighbourhoods, to increase its funds and promote its interests. The visits of the agent to the subscribers, and applications for donations and new subscriptions will not, as the Sub-Committee apprehend, interfere in any manner with the usual efforts of our esteemed friends and coadjutors in their respective neighbourhoods, or with any meetings usually held by them, and the results would come first in aid and increase of the funds of the local Auxiliary Societies.

That the other means suggested may probably be secured by correspondence through the Secretary, or through the deputations to the different parts of the country, or by a Sub-Committee appointed for the purpose of superintending and carrying out the plans now submitted for your approval.

And the Sub-Committee venture to suggest that special attention be paid, during the ensuing year, to the sending of efficient Deputations ; that when a Missionary can form one of the Deputation, it is highly desirable ; and that it is their opinion that if our beloved brethren, Mr. Clarke and Dr. Prince, should within a short period return to this country, their services in advocating the claims of the Society, and procuring a large increase of its resources, would be likely, with the divine blessing, to prove most efficient and successful.

The attention of the meeting was then directed to the best means of providing for the efficient discharge of the Secretaryship. After a lengthened discussion, the Committee deemed it proper to recommend "the election of a co-secretary with Mr. Angus ;" and a Sub-Committee was appointed to suggest a suitable name or names.

On Thursday the 7th, the Committee considered the Report of this Sub-Committee, which was to the effect that they had deliberately and confidentially discussed several names which occurred to them, but on the ground of objections arising from health, important stations of usefulness at present occupied by the

individuals, and otherwise, they were not prepared to name any one, and would recommend that the matter be deferred till the next Quarterly Committee. It appeared, however, to the meeting at large, that it was important to proceed to an immediate choice; a triple ballot was proposed, by which the power of nominating would be secured to every individual present, and yet the ultimate decision would be taken on the names of two persons alone; and it was suggested that special prayer should be offered again for divine guidance. Prayer was accordingly offered, at the request of the meeting, by Dr. Cox; after which the ballot was taken. The result of this proceeding, which was conducted with great calmness and solemnity, was the official announcement that the choice of the assembly had fallen upon the Rev. W. Brock, of Norwich. Subsequently Mr. Brock requested that time might be allowed him to deliberate and consult his friends; and, in order to provide for the contingency of his declining the office, the Committee determined to adjourn to the call of the Secretary.

In the course of the financial discussions, a question arose whether the Jamaica churches were not now competent to carry forward the work in that island without the aid of the Society. A request was made to Mr. Tinson to lay before the meeting his deliberate opinion on this delicate and important subject. He did so; and, after a lengthened statement of the condition and prospects of the churches in that island, expressed his decided conviction, that, though many of them did not require aid for their own support, others yet did so; and that *missionary* work could not at present be efficiently carried on without assistance from Britain, although it probably might be so in a few years.

The evening of Thursday was devoted to an interesting conversation on a proposition which, although long cherished, has not yet been placed before the public, that of observing the fiftieth year of the existence of the Baptist Missionary Society, as a Missionary Jubilee. The object of such a commemoration, of course, will be the kindling of devotional ardour, and the origination of a thank-offering, for the enlargement of a work which God has so signally blessed; and no doubt can exist of the readiness of the churches of our denomination to concur in such a movement. As, however, the plan and details of this measure will be brought forward in an early number of the *Missionary Herald*, it is not necessary to make further reference to it here.

We cannot conclude our account of this important meeting without noticing, what has afforded much matter of thankfulness to the Giver of all good, the eminent prevalence of harmony and Christian love among the assembled brethren; this cannot be otherwise than a token for good, and an encouragement to expect from beloved brethren throughout the country an energetic fulfilment of that which in deliberation has been so cordially resolved. The Central Committee, aware that resolutions raise no money, will apply themselves forthwith to the methods which have been suggested; and they beg to impress it on their friends in every quarter, that under God, the maintenance of the Mission, in its present extent and prospects, depends entirely on the manner in which they respond to the appeal. In making it the Committee discharge their present duty; and they most earnestly hope that the friends of the Mission will not place them in circumstances which will render the curtailment of their foreign operations a matter of absolute necessity.

DEATH OF MRS. ELLIS.

Mrs. Ellis, who returned from Calcutta in a debilitated state of health on the 23rd of July, died on the 8th of October, at Exeter. A few weeks after her return, some hopes were entertained of her recovery, but unfavourable symptoms recurred; a change for the worse took place suddenly on the morning of the 8th, and at

noon she expired. Her course had been honourable and useful, and her departure was serene. Two little boys are left, awaiting the hoped-for return of their father, whose state however, when he embarked on the 21st of June, excited much fear of the result in the minds of his brethren at Calcutta.

DESIGNATION OF MR. STURGEON.

On Wednesday the 29th Sept. a meeting was held in the Baptist Chapel, Cosely, for the purpose of commending to God Mr. Thomas Sturgeon, who is about to proceed as a missionary to Western Africa. The Rev. D. Wright (minister of the place), and the Rev. Messrs. Rogers, Stokes, Parker, Morris, and Baylis, were engaged in the service. The attendance was large, and notwithstanding the meeting was protracted to a late hour, a very lively interest prevailed throughout; and it is hoped that the powerful sympathy excited for the oppressed and degraded sons and daughters of Africa will have a salutary and lasting effect on the minds of all who were present. Several ladies in connexion with Cosely Sunday School had kindly

engaged in making and collecting articles of various descriptions, for our friend to take with him. Christian friends of all denominations came cheerfully forward, and united in this labour of love; and in less than a month, property to the amount of upwards of forty pounds was contributed. Many friends having expressed a desire to see the articles, the large Wesleyan School-rooms in Bilston were kindly lent for the purpose, and it is supposed that nearly 3000 persons attended the exhibition, with which they appeared to be highly pleased. No charge was made for admission, but articles worth from five to ten pounds were bought by visitors, and about two pounds was given for the benefit of the mission.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to J. J. Smith, Esq., of Hamper Mills, and to the workpeople in his employ, for fifty reams of paper for the use of the mission in Ceylon; to friends at Halstead, for articles of wearing apparel, &c. to the value of 10*l.*, for Mr. and Mrs. Littlewood, of Turk's Island; to Mr. Hatchard, for a box of books and fancy articles for Mr. Knibb; to Mr. Childs, of Brighton, for books, &c., for Mr. Dendy; to Miss Fisher, for a box for Mr. Cornford; to Mrs. Risdon, of Birlingham, for a box of wearing apparel, tracts, and rewards, for Mr. Clark, of Brown's Town; and to Rev. T. Horton and friends at Devonport and Saltash, for a box of wearing apparel and books, for Mr. May, of Bethsalem. Another box has also been received for Mr. May.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, 9 June, 2 and 3 July, 17 August; Rev. J. Wenger, 17 August; Rev. W. W. Evans, 5 July; Rev. C. C. Aratoon, 5 March.

CEYLON.—Kandy, Rev. J. Harris, 1 July, 13 August; Mr. C. C. Dawson, 14 August.

JAVA.—Samarang, Rev. G. Bruckner, 30 July.

WEST INDIES.

JAMAICA.—Stacey Ville, H. Beckford, 27 July.—Port Maria, Rev. D. Day, 6 and 23 July, 18 and 25 Aug.; Rev. J. Dallewel, 6 July.—Spanish Town, Rev. J. M. Phillippo, 17 June, 21 and 25 July.—Mandeville, Rev. J. Williams, 26 Aug.—Old Harbour, Rev. H. C. Taylor, 26 Aug.—Montego Bay, Rev.

T. Burchell, 12 and 23 July; Rev. W. Lloyd, 27 Aug.—Falmouth, Rev. W. Knibb, 23 July, 7, 22, and 25 Aug.; Rev. J. E. Henderson, 26 Aug.—Manchioneal, Rev. J. Kingdon, 22 July.—Rio Bueno, Rev. P. H. Cornford, 4 and 21 Aug.—Lucea, Rev. E. J. Francies, 27 Aug.—Brown's Town, Rev. John Clark, 23 Aug.; Rev. John May, 1 July.—Savanna-la-Mar, Rev. J. Hutchins, 8 July.—Stewart Town, Rev. B. B. Dexter, 5 August.

BAHAMAS.—Nassau, Rev. H. Capern, 28 July, 22 Aug.; Rev. W. Littlewood, 27 July; Mr. W. Bontems, 21 July.

HONDURAS.—Belize, Rev. A. Henderson, 19 and 27 July.

WESTERN AFRICA.—Fernando Po, 23 June, 10 and 27 July.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1841.

Donations.			£ s. d.			£ s. d.					
C. M.	50	0	0	Ware—							
Do, for <i>Jamaica Schools</i> ..	50	0	0	Mr. B. Medcalf.....	0	10	0	Bramley.....	22	13	0
F. F.....	20	0	0	Miss Medcalf.....	1	0	0	Chapel Fold.....	4	4	0
Howard, L. Esq.	20	0	0	Watford.....	62	11	4	Ditto, for <i>Debt</i>	3	1	0
Masters, Mrs. for <i>Entally</i> ..	20	0	0	Ditto, for <i>Entally</i> ..	2	0	0	Cowling Hill.....	2	0	7
Mrs. for <i>Africa</i> ..	10	0	0					Dewsbury, for <i>Schools</i> ..	3	10	0
Deane, Mr. Missionary				HUNTINGDONSHIRE.				Earby.....	2	0	0
Box.....	0	15	2	Kimbolton.....	11	9	5	Haworth, 2nd Church..	14	6	0
A Friend, by Mr. Mark				Ditto, for <i>Translations</i>	1	0	6	Hella Field.....	0	15	3
Moore.....	5	0	0					Horkinstone.....	0	13	10
LONDON AUXILIARY.				KENT.				Long Preston.....	2	7	7
Henrietta Street.....	39	10	3	Chatham, Sion Chapel..	16	0	6	Pole Moor.....	3	13	4
Ditto, for <i>Entally</i>	9	7	9	Ditto, Sunday School	0	14	0	Salendine Nook.....	42	14	6
BEDFORDSHIRE.				Ditto, Brook.....	1	17	0	Shipley.....	8	8	6
Dunstable, on account..	10	15	0	Ditto, Sunday School	1	16	8	Sutton.....	12	2	10
BUCKINGHAMSHIRE.				Dover, Pent-side.....	10	6	8	Ditto, for <i>Africa</i>	2	0	0
Long Crendon and Ick-				Ditto, Sunday School	0	3	9	Wakefield.....	5	9	0
ford, Collections.....	3	14	0	Smarden.....	1	0	6	S. Holdsworth, Esq. for			
Waddesdon Hill.....	17	11	6	Upnor.....	2	5	7	<i>Schools</i>	0	10	0
DERBYSHIRE.				LANCASHIRE.				SOUTH WALES.			
Chesterfield—				Accrington.....	13	2	9	Aberdare.....	2	12	6
Miss Malkin, for <i>Africa</i>	5	0	0	Burnley.....	4	3	0	Bettws.....	0	5	0
DEVONSHIRE.				Cloughfold.....	2	0	0	Bridgend.....	11	9	1
Bradninch.....	6	1	6	Colne.....	6	0	6	Cardiff—			
Exeter.....	30	15	4	Goodshaw.....	2	0	0	Bethany.....	47	10	4
	36	16	10	Liverpool, on account..	260	0	0	Do. Sunday School	0	11	2
Acknowledged before	26	17	0	Manchester, ditto.....	105	19	1	Tabernacle.....	11	3	10
	9	19	10	Sabden.....	15	0	0	Carphilly.....	5	14	7
Stonehouse.....	10	0	0	G. Foster, Esq.....	100	0	0	Cornstown.....	0	8	0
ESSEX.				MONMOUTHSHIRE.				Cowbridge.....	1	9	4
Colchester.....	26	2	4	Abergavenny—				Croisy Park.....	1	5	0
GLOUCESTERSHIRE.				Frogmore-street, addi-				Cwmymelin.....	0	5	0
Cambridge.....	1	0	0	tional.....	0	10	0	Dowlais.....	17	12	11
Chalford.....	3	11	4	Bethel, Bassaleg.....	6	18	8	Hirwain.....	3	1	6
Eastington.....	3	19	1	Ebbw Vale.....	15	0	0	Lysfane.....	2	2	0
Ditto, Sunday School	0	5	8	Pontypool, Penygarn..	9	13	3	Merthyr—			
Hampton.....	5	8	0	OXFORDSHIRE.				Sion Chapel.....	20	7	5
Hillsley.....	1	15	2	Oxfordshire, on account	120	0	0	Do. Sunday School	4	0	0
Kingstanley.....	17	0	0					High Street.....	9	1	5
Ditto, Sunday School	0	5	3	SUFFOLK.				Ebenezer.....	2	14	0
Painswick.....	0	15	4	Eye.....	21	8	0	Tabernacle.....	3	10	0
Slimbridge.....	1	19	3	Ditto, Sunday School,				Neath.....	15	14	6
Shortwood.....	29	15	2	for <i>Schools</i>	2	0	0	Newbridge.....	11	9	4
Stroud.....	28	2	4	Ipwich—				Penyval.....	0	14	6
Ditto, Sunday School	0	17	8	Stoke Green.....	37	17	6	Pyle.....	0	6	1
Ditto, for <i>Africa</i>	1	0	0	Ditto, for <i>Africa</i>	7	0	0	Rumney.....	2	13	1
Shipscomb.....	0	15	1	Salem Chapel.....	12	1	3	Siloam.....	1	5	0
Thornbury.....	18	0	0	Ditto, for <i>Africa</i>	0	10	0	Swansea—			
Uley.....	4	1	0	Mr. R. Thompson, by				York Place.....	23	0	9
Woodchester.....	3	15	0	Mr. Pollard.....	5	0	0	Do. Sunday School	0	17	0
Wootton.....	18	6	5	Mr. and Mrs. Pollard	5	0	0	Bethesda.....	22	13	10
Ditto, Sunday School	0	19	2					Mount Pleasant.....	12	12	7
HEREFORDSHIRE.				SUSSEX.				Beith.....	5	8	6
Kington.....	10	0	0	Sussex, on account....	120	0	0	Caersalem.....	3	1	8
HERTFORDSHIRE.								Friends.....	2	6	6
New Mill, by Mr. Pritch-				WARWICKSHIRE.				Wauntroda.....	1	1	8
ard.....	10	7	6	Birmingham, Mount					246	6	3
Ditto, a Friend.....	0	5	0	Zion.....	15	10	8	Previously acknow-			
								ledged, and Expenses	87	2	8
				WORCESTERSHIRE.					159	3	7
				Worcestershire, on ac-				FOREIGN.			
				count.....	250	12	7	Dantzig—			
				Pershore.....	58	17	8	Henbuden, by Mr. Da-			
				YORKSHIRE.				vid Epp.....	9	12	8
				West Riding, on account	100	0	0				
				Blackley.....	2	0	0				
				Boroughbridge and Dish-							
				forth.....	34	0	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

NOVEMBER, 1841.

Mr. MULHERN writes to the Secretary from Conlig, Sept. 27th:—

The Lord continues to prosper our efforts here in the good cause, beyond our most sanguine expectation. Last month has been to me a month of much pleasure and profit, and I hope much profit to others. Besides visiting much, I have preached in my humble way twenty-one times to overflowing congregations every where. A spirit of anxious inquiry has been excited and extensively obtains among the people; and, what is more encouraging still, we have good reason to conclude that through our feeble instrumentality souls are converted to God. These remarks apply to my stations generally, but to Conlig in particular, where our prospect of usefulness is increasingly encouraging. Here, where I continue to preach regularly three times a week, our place has become too strait. The congregation, which has for some time past been gradually increasing, now ranges from 100 to 120; but the latter number crowds the place to suffocation, so that I sometimes find it difficult to speak from the overheated state of the house. I have been lecturing for some time past, on week evenings, on the interesting and instructive history of Joseph, where we have gospel truths beautifully blended with otherwise delightful narrative. On these occasions, it is delightful to see our place filled even as well as on the Sabbath. On Lord's day, the 12th instant, I baptized five persons, who have been in the habit of constantly attending on the ministry of the word at Conlig for the last five or six months. One of the number dates his conversion and first saving impressions from the time he first came to hear the gospel in our place, now about seven months ago. I am not aware that he has ever since been absent from a single service, so constant has been his attendance. Another one of the number, a person near forty years of age, who never was in connexion with any church or denomination, has given pleasing and satisfactory evidence of having experienced a change of heart, and we have reason to hope well of all. The Lord's day morning that I administered the ordinance, the weather was very fine, and I believe I have seldom felt happier than while addressing on that occasion in the open air on the shore between two and three hundred attentive hearers. I spoke from our Lord's commission for near

an hour; and, I believe, had I been able to continue the address for another hour, I should have had the attention of the people. We have since five or six more candidates, who I hope will also soon be baptized and added to the church. Surely the friends of the Redeemer in your happy land, who have done so much for poor Ireland, do not fully know the circumstances in which we are placed here at present, else I am fully persuaded they would immediately and cheerfully assist us in going on with our chapel, which now remains suspended for want of means. Surely they could not bear to see the people, who have under God been gathered together by their instrumentality, left to scatter again for want of a place to worship God in, according to the dictates of their consciences and the plain statements of his own word. If we could build our chapel, and if the Society could give us one school, and one Scripture reader, such a person as has been before described, large success would, by the blessing of God, be certain; and we would soon be able to assist in some measure the funds of the Society, or rather, we would be able to assist ourselves. Surely this is the time for us to work and redouble our exertions when the Lord seems so evidently, in the midst of opposition and in the face of formidable obstacles, to bless our efforts so abundantly. I am persuaded that we are fast verging towards a happy and bright era in the history of long-benighted Ireland; superstition's altars shall yet be overthrown, and God will be glorified in the land. Yes, poor Ireland's warm-hearted and affectionate sons, who have a zeal of God, but not according to knowledge, shall yet rally round the cross of Christ in millions, and join the anthem of angels, singing "glory to God in the highest," and

"The beam that shines from Zion's hill
Shall lighten ev'ry land,
The king who reigns in Salem's tow'rs
Shall all the world command."

This beam of gospel light shall ultimately enlighten every land, and why should Ireland be last? No, she will not,—by the blessing of God. Your Society long since directed this beam in all its unclouded brightness to our land, and though its light has been long obstructed, it has since the first been working its way through the darkest clouds; but these clouds are now dispersing, and shall all finally disappear.

Do, brother, pray for us, that we may have that wisdom that comes from above, and be enabled, in the exercise of deep humility, ardent zeal, and unflinching faithfulness, to persevere in the work of our Lord, and in his strength do exploits.

—
Mr. LORIMER writes from Tubbermore, Oct. 1st, 1841 :—

My last reported my labours up to August the 1st. Since that, I find, on looking over my journal this morning, I have visited 120 families and attended eighteen meetings. In my visits I have but little access to Roman Catholics. A few, however, at one of my meetings, which is held once a month in a school-house, at the foot of a mountain about two miles from Tubbermore, occasionally come in, and appear most intent on hearing the way of life made known from God's word. This is one of those stations where I regularly address crowded assemblies once a month; all of which are, every night of meeting, producing additional evidence of usefulness. In a more distant part of the same district, I have a meeting in the house of a Presbyterian elder, well attended and decidedly useful. About a mile farther on, in the house of one of our brethren, I have a most encouraging meeting; increasingly large and attentive. A mile and a half beyond this, or about four miles from Tubbermore, I have another. In this place we meet in the house of one of the brethren, likewise, where two very large apartments of the house are crammed every night, with intelligent, attentive, and inquiring persons. In the village of C—, distant from Tubbermore three miles, I am likewise attending a monthly meeting, from which I am expecting good results. In B—, the town in which I live, about a mile from Tubbermore, I meet with a number of the brethren and others, every Lord's evening, for prayer and mutual conversation on the Scriptures. In this place, also, I conduct a meeting of inquiry into the doctrines and duties of Scripture, on the first Sabbath evening of every month, by a number of young men; the illustrating of the different subjects brought forward on these occasions, affords me an opportunity of speaking of the things of God to large audiences. This I have found highly useful.

The above stations comprehend a district of about twelve miles in circumference; every corner of which I visit regularly, either by reading from house to house, or in attending meetings in the evenings for proclaiming the truth about the Lord Jesus. The places where those meetings are held, are at the borders of the district I have mentioned; or, at such a distance that, from the delicate state of my health, and

the privation under which you know I am labouring, I could not sufficiently attend in the way of visiting. All of these plans are daily giving evidence of the Lord's word taking effect, the numbers in each place increasing, and the attention of the hearers evidently improving. Prejudice is completely removed, and every ear is now open, except in one district, which I mentioned in my last, where ministerial influence is keeping the door shut against a few individuals. Upon the whole I may say, that, in the district which I am now occupying, I have the ground all ploughed, and am now sowing and harrowing in the seed as fast as my health will allow, hoping that, one day, by the blessing of the Divine Spirit, there will be a glorious and abundant harvest to the Lord.

I mentioned in my last that I was once at a certain district three miles from Tubbermore, and held a meeting where only sixteen persons were present, and that I intended to visit it soon again. This I did on September the 6th, when I had thirty-six individuals hearing me. There were also crowds of men, women, and children, "of the baser sort," assembled round the windows outside, evidently, from their manner, for the purpose of mocking; they behaved, however, upon the whole, with a degree of respect: and, I am persuaded that some of them went away somewhat impressed, as they all heard the greater part of what I said. I was urged by one of our brethren, who lives convenient, to endeavour to keep up their attention, by going there once a month. This is one of the stations mentioned above. May the Lord bless his own gospel and make it useful.

—
An occasional reader writes, under date of Sept. 28th last, as follows :—

I feel happy in being able to inform you, that the reading of the Scriptures is still exciting attention in this part of our once benighted country. My time for this month has been as usefully occupied as any in former times. The invitations I receive from the people about me, together with the resort to my house to hear the Scriptures read, is a distinguishing mark of the high esteem in which the Divine Word is held. On the 6th instant I went, according to promise, to a village about two miles from this place, to read as I might find opportunity. I was received at one of the houses, where I read and expounded a few chapters, in particular the fifth of Galatians, and held a prayer-meeting; after the meeting I was accosted by an old man, who observed that, although in his sixtieth year, he had never heard a chapter in the New Testament read in all his life before; and that,

during several past years, he had endeavoured to avoid falling in with any person whom he knew to be in the habit of reading it, lest his principles should be weakened by such communication; but now, seeing his error, and being convinced from what he had heard that it was the word of God, he never would again neglect the opportunity. I have since observed with great satisfaction that whenever I read or hold a meeting this man is sure to be there.

—
A daily Reader writes under the same date:—

In one house where I called on the 1st instant, I read the fourth of the Epistle of James, selecting this chapter with the intention of making some remarks suitable to the case of two contending parties then present. After reading, we united to implore a blessing to rest upon the words spoken. All, with one accord, joined with me cheerfully in prayer. You must bear in mind that the parties are Catholics; and, when I left, the principal contenders joined hand in hand, in renewed friendship and forgiveness.

On the same day in a wakehouse, where I called, I met a Protestant man and several Roman Catholics in warm controversy about some popish doctrines; as soon as I entered the case was submitted to my opinion. I replied, that I did not much like controversy, but, as I hoped that the salvation of his soul was the great object of every one present, I would read to them the words of the Holy Spirit on the subject, if they would please to hear. Having at once obtained their consent, I read part of the second of the Epistle to the Galatians, and part of the second to the Ephesians also, and concluded with the latter part of the ninth to the Hebrews. During my observations on these Scriptures no disapprobation was uttered, although about eighteen Roman Catholics were present, except from one, the priest's parish school-master and clerk. When parting, a man who seemed to hear very attentively requested I would lend him two tracts, part of each of which I had also read to the people here: and I am now glad that I complied with his request, as I trust, from a subsequent conversation with him, that he has read them with profit. One of these tracts is that "On slighting the Gospel;" the other is, "Salvation by Jesus Christ."

Since my last I have visited the wild neighbourhood of B— and T—, where I read the Scriptures to several families, all Roman Catholics: endeavouring upon every occasion, as the Lord enabled me, to give to each a word in due season. In one house I met a few persons assembled, who seemed more desirous for religious information than

any others. To them I read the third of the Gospel by John, in Irish; attempting to show, in the course of reading, the depraved state of man by nature, and his utter inability of doing any thing acceptable in the sight of God, until the mind be renewed by divine grace. The attention paid by all present, and especially by a very old woman, who frequently clasped her hands, and looking up to heaven craved the pardon of her transgressions, roused my mind to offer up the mental petition so frequently put up on such occasions,—“Oh that God might in his mercy sanctify the reading of his holy word to the soul of some poor sinner here.” At my parting, all present, and more especially the old woman, seemed filled with gratitude for what they heard, so amply adapted to their need as sinners.

In another house I met a female whose shattered and emaciated appearance bore melancholy testimony to the character of her former life. Here, I read the seventh of the Gospel by Luke: while endeavouring to show from the latter part of this chapter something of the unmerited, pardoning love of Jesus to poor perishing sinners, her eyes overflowed with tears; and when I closed the book, she repeatedly exclaimed, “Oh that God would have mercy on me, the greatest of sinners.”

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PAT BRENNAN, Sept. 27th, writes:—

This month I have been employed as usual, visiting the poor in their cabins; reading and publishing the gospel of peace. I have visited from three to five families each day; I have held seven prayer-meetings, at which there were present from fifteen to thirty-eight, of both Protestants and Roman Catholics, and all seemed very attentive; the Rev. Mr. Shepherd, of Sligo, went with me on the 13th instant, to Maunson, where he preached to sixty-two persons of the poorer class. I trust the Lord is blessing my feeble effort in one of our prayer-meeting houses. It is continually well attended, and the people seem to feel an interest in the meeting. One of the soldiers, whom I generally meet there, says that he has learned more of the gospel since he began to attend the meeting, than ever he knew before; he goes about visiting the people, reading the Scriptures in their houses; and he is not ashamed to acknowledge that he was entirely ignorant of the truth when he met with me. He is in hopes that his company may remain in this town during the winter; he wishes to be able to attend my reading meetings. Another young man, a Roman Catholic, attends the meetings, and he says that he would not be kept from it by all the priests in the county. He came to my house three times last week

to hear me read the Irish Testament. I gave him some tracts, and endeavoured to show him the way of salvation by Jesus Christ; he

was very attentive, and said several times that his heart was rejoiced at what I was reading and speaking to him.

CONTRIBUTIONS

UP TO THE END OF SEPTEMBER.

Weymouth, by Rev. S. Davis		Mrs. Gay	0 10 0	
Mr. G. G. Welsford	1 0 0	Mr. W. Hunt.....	0 10 0	
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Mr. J. Whitchurch Week,				4 7 0
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Downton.		Coll. at Rev. T. Ayres' ..	4 17 1	
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Mr. Gould	0 2 6	M. B. (one quarter)	0 2 6	
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Bristol. By Rev. S. Davis.		of ninth pig	0 10 0	
Mr. Holland	50 0 0	Friends, by Mr. W. L. Smith	1 0 0	
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		Wake	0 10 0	
				4 10 0

* A parcel from Mrs. Welshman, acknowledged in the Missionary Herald for July, was intended for Ireland.

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